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THE
STORY OF THE GOSPELS
In Unity

RIVINGTONS

London	<i>Waterloo Place</i>
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THE STORY OF THE GOSPELS

In a single narrative

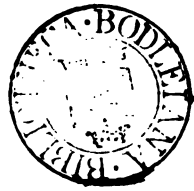
COMBINED FROM THE FOUR EVANGELISTS
SHOWING IN A NEW TRANSLATION
THEIR UNITY

*TO WHICH IS ADDED
A LIKE CONTINUOUS NARRATIVE IN THE ORIGINAL GREEK*

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PREFACE.

IT is generally acknowledged by the learned that no commentary or harmony, ancient or modern, satisfactorily explains some passages in the four Gospels. The student therefore who is in search after truth wisely consults the originals as the safest interpreters of each other, and if he has full confidence in the Evangelists as writers he is careful that the chronological order of each record be adhered to, and that the most probable readings be taken in their literal and grammatical sense.

This course has been adopted by the author of the present work, with the happy result that the combination so formed from two or three narratives is invariably more perspicuous in sense, more complete in arrangement, and more enriched with the niceties of circumstantial detail than the corresponding account in any one single Evangelist. In this way a strict attention to chrono-

logy has supplied a solution to many questions of doubtful criticism.

The uniform success of such practice, repeated at different parts of the Gospels, at length suggested the fundamental principle of this work; namely, *That the Evangelists (however fragmentary their narratives may be) are strictly correct in the chronological order of the events recorded in their respective histories.* This principle when applied to some controverted passages, as might be expected, conducts to a view of the Gospel narrative different from the generally received interpretation, and gives to this work an independence which renders the labours of other authors for the most part inapplicable for its compilation. Many of the papers which contain arguments as they were originally drawn during the analysis of the Gospels are printed in an Appendix, in order that the reader who is desirous of so doing may see the *rationale* of the work, which was itself not originally intended for publication, and which the author does not as yet consider to be perfect.

As the Church however has hitherto not been acquainted with a harmony which allows to each of the four Evangelists an uninterrupted chrono-

logical order, this work may be received as supplying an acknowledged want, and will be, the author trusts, acceptable to all. First, to men of intellect, by presenting to them results accurately and philosophically obtained solely upon the four-fold authority of the Evangelists. Secondly, to the theological student, by supplying to him an additional interest in the records themselves, whilst he tests the newly-acquired results by the touchstone of his own matured opinions. Thirdly, to the ordinary reader much engaged in the active life of this world's calling, by presenting to him fresh from the originals a unique and continuous history of all the events recorded in the four Evangelists. And lastly, to all men who in their spiritual life are pressing on "to the prize of the high calling of God in Christ Jesus" their Lord, by supplying to them in this combination of the four Gospels an intimate acquaintance with the words and the works of "Him whom they love," and "in whom they rejoice with joy unspeakable and full of glory."

INTRODUCTION.

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Chapter i.

The Principles upon which the Four Gospels have been Analyzed and Combined.

THE chronological principle upon which the four Gospels have been analyzed is peculiar to this work. In its development however there is much ground in common with others. All agree that the mission of Jesus of Nazareth was a fact known in whole or in part to many of His contemporaries, both friends and foes, and that among these are the original authors of the four Gospels whatever might be their names. Some who interpret the Gospels by the help of "trajection," hold the four books to be the original composition of four individuals. Others, who refer the books to the region of mythicism, admit that there was an original nucleus or germ of historical truth to which they say the myths were attached. All again agree that the account at first delivered, whether oral or in writing, was not doubted or disputed, but was constantly referred to even by heretics.

Further, it is partially admitted by all, but wholly proved by this work, THAT EACH EVANGELIST

BY NOTES OF TIME AND PARTICLES OF TRANSITION INTENDS THE READER TO BELIEVE THAT HE HAS FOLLOWED THE TRUE SEQUENCE OF EVENTS, HOWEVER FRAGMENTARY MAY BE THE RECORD.

Lastly, it is acknowledged that the four Evangelists wrote under circumstances more or less independent of each other, a point well confirmed and ratified in the course of this analysis. Upon these premises the four Evangelists have been carefully analyzed in the language in which they were originally published, and as stated in the Preface, one narrative¹ has been framed by interweaving them with each other, and scrupulously preserving to each writer the sequence of his own record.

In the combined narrative there is an integrity and a gradual development of doctrine², greatly

¹ To have come out unscathed from this, the severest and most critical of experiments, is proof of the strict integrity of the writers, as well as of the genuineness of their writings. For what can be a severer test of the veracity of four men than to call upon each to write an independent account of the fact with which they all profess to be fully acquainted? It is most difficult in ordinary life to find any two witnesses who so exactly agree in a long detail of evidence that their two accounts furnish one consistent whole. Much less can a consistent detailed account be obtained from the evidence of four witnesses.

² No one can read the Gospels without perceiving that in many cases the doctrinal statements draw some portion of their meaning and significance from the incidents associated with

illustrated by the correct order of the circumstances which led to the enunciation of doctrine. There is also a disappearance of the peculiarities of each of the four Authors, who it is admitted are very dissimilar in the circumstances of their lives, in their habits of thought, degrees of scholarship, the special objects of their respective histories, and in the fragments of the general narrative which they have selected and recorded³.

them in the narrative. But in fragmentary records it is obvious that doctrinal statements are sometimes preceded by incidents out of which they did not arise. Whenever therefore, by the combination of the four writings, incidents which illustrate doctrine have been replaced in their relative order, the combined record has an advantage not to be found in the individual Gospels. It is plain also that the amalgamation of doctrinal statements themselves from two or more Gospels, if true, must convey a fulness of sense which one account did not supply. For example, the isolated statements of doctrine in St. John, however expressive in themselves, receive new light when associated with the incidents out of which they arose, and which a due attention to the chronology of the other Gospels brings into juxtaposition with these doctrinal statements. During the perusal of the work it will be seen that the combined record exhibits a successive development of doctrine according as Jesus thought fit by degrees to open the door of His kingdom. A gradual manifestation of the character of the Messiah Himself can be traced from the hour of the Incarnation of the Son of God to the day of the Ascension of the Son of Man.

³ St. Matthew wrote in the first instance for his own nation, and probably in his own dialect, at an early period, whilst as yet his mind was Galilæan, and his tone of thought but little modified by travel or intercourse with other nations. But after his missionary labours were extended, a version of his Gospel,

So great indeed is the variety in all these particulars, that many sound scholars have doubted whether any principles of interpretation could bring their writings into perfect harmony. It must however be observed, that such a result, in which there remains no seeming discrepancy, has been arrived at without the help of "trajection" possibly enlarged (it is generally believed), was issued in Greek, not without many of the original peculiarities of style and thought.

St. Mark, possibly one of the seventy, according to the generally received opinion (as well as the evidence of his own writings), wrote, as St. Peter had taught, in Churches founded on the basis of the synagogue among people acquainted with the Greek language; consequently there are fewer peculiarities of dialect and idiom.

St. Luke, for the use of Churches founded by St. Paul, gave a more extended history, from the birth of Jesus of Nazareth to the Ascension of the "Lord and Christ," in a style more polished and scholastic, and with little reference to Jewish customs and habits.

St. John, after living for many years among men trained in the Greek philosophy, selected and recited some of the more argumentative discourses of Jesus, and set forth His allusions to the deeper and sacramental mysteries of the Gospels. The mind accustomed to feel after God, if haply it might find Him "in the philosophy of Socrates and Plato," dwelt with delight on the "mystery of God manifested in the flesh," and discerned the means provided for spiritual intercourse and union with the Eternal.

* Trajection, which implies the arbitrary rearrangement of any portions of a Gospel according to each commentator's fancy, overturns the primary principle of the present analysis. It assumes that similar narratives are identical, because they are similar, without regard to the chronological order of the writers.

•

or "mythicis⁵." For various reasons these theories appeared to the author to be incom-

It has not been sufficiently observed that the circumstances of the mission of Jesus necessarily induce similarity where identity is impossible.

When Jesus performed a miracle, every thing was done in the best possible way. We cannot find an occasion when experience changed His treatment, or practice modified His words. The patients also, in successive order, make like applications to the Physician. Hence on the one hand there is similarity in the disease, and a sameness in the prayer of the patient to be healed, and on the other a like sameness in the mode of treatment, so that the method of Jesus ever had a tendency towards a fixed habit, and His words towards a settled form.

Similarity therefore does not indicate identity, unless supported by identical antecedents and consequents in each narrative. In the present analysis, *wherever the antecedents and consequents of similar facts are the same in two or more authors, such facts are found, upon combination, to be identical as well as similar. But in no case where the antecedents and the consequents reject the idea of identity can a satisfactory combination of similar facts be effected.*

⁵ Mythicism does not admit the primary principle of this analysis. Its advocates affirm that "two accounts of the same event, given by different eye-witnesses, differ essentially;" that "the four documents are in flagrant contradiction one to another," "as much as if four old soldiers of the empire had undertaken, ten or twenty years after the death of Napoleon, to write his life from memory. Their narratives would contain numerous errors and great discrepancies." Yet they, the same advocates of mythicism, do not deny that the Gospels are quoted by "Justin Martyr, Athenagoras, Tatian, Irenæus, and others," just as we have them now. They confess that these quotations began to be made about fifty years after St. John's Gospel was first promulged, and whilst many of the immediate converts of the Apostles were alive. This supposed

patible with each other and with the general scope⁶ of his work. At the same time he is not unmindful of the startling fact that there is no existing harmony or commentary which does not more or less adopt the principle of "trajection." In the course of the analysis of the Evangelists, the system under which Jesus uniformly taught is found to be a fourfold⁷ system, of which the four sections always follow in the same order wherever He taught. The Inspiration⁸ also of the Evangelists is found after careful inquiry to be special in the recited words of Jesus, and general in the ordinary narrative, but so complete in all its parts that the original⁹ Greek of the four Authors falls into one continuous narrative. Various points connected with these branches of

state of the case requires that men who had seen the Apostles and heard their teaching accepted the corrupted Gospels. It is also presumed that the Church Universal accepted these four accounts, mythical as they were, and rejected all others, to the existence of which, in considerable numbers, St. Luke testifies. Thus a mythical period is supposed to succeed to that of a written and received narrative, and to be an afterthought grafted upon the original document, not the source, as is usually the case, whence early history is derived. That mythical matter arose within fifty years after the Apostles wrote, was incorporated with their books, and was universally received by intelligent and educated people, is simply incredible.

⁶ See *Introd.*, chaps. i., ii., vi.

⁷ See chaps. iv., v.

⁸ See chap. iii.

⁹ See vol. 2, *Continuous Narrative*.

the subject are discussed more at length in the succeeding chapters of this Introduction.

The scheme¹ of the combined record which results from the application of the foregoing principles follows this discussion.

Chapter ii.

The Features common to the Four Gospels.

THE four Gospels, whilst each has its own peculiarity, have in common two remarkable features. These are, *identity* in the recitation of words, *independence* in the narration of facts, characteristics which the student cannot well disregard.

I. It is remarkable that the recitations of the words of Jesus by more than one Evangelist, when they lie between the same antecedents and consequents in the narrative, are so identical as at first sight to appear to have been copied from one original document. The grammar even and the particles of connexion are very often the same; and in cases where in these respects there is some slight difference (sufficient to indicate the independence of the Authors), there is complete

¹ Chap. viii.

identity in all material points. Sometimes supplemental matter in one Evangelist, when his narrative has been combined with the narratives of others, cements rather than disturbs the harmony of the whole history.

This feature, remarkable in the case of two writers, becomes even wonderful when four distinct recitations are found, by the filling in of every word, to be capable of combination into one harmonious whole.

II. By the side of this remarkable identity in the *recitations* there exists an unusual independence in the *narrative* parts, so that the Evangelists, of all known authors who have described one and the same fact, are the most independent without being in the least degree inaccurate or contradictory.

This intermixture of identity and independence is found more or less in all the four Gospels. The small proportion¹ of the *narrative* which is

¹ The following table exhibits in the three Synoptic Evangelists a comparative view of the identity and the independence. Suppose the number 36 to be taken to represent the whole of each Gospel, then the narrative parts are in proportion of the numbers 9, 18, 12.

Or Matt., Mark, Luke, 9 : 18 : 12

" " $\frac{1}{4}$: $\frac{1}{2}$: $\frac{1}{3}$ of the whole.

The recited words are—

Matt., Mark, Luke, 27 : 18 : 24

" $\frac{3}{4}$ ($\frac{1}{2}$) : $\frac{1}{2}$ ($\frac{3}{4}$) : $\frac{2}{3}$ ($\frac{1}{3}$) of the whole.

identical indicates the large amount of independence in that respect. There is however a common influence which restrains from all idiosyncratical tendencies to depart from strict truth. But with this exception they appear to have been wholly free to form the plan of their own work, to select their own facts from any source of information within their reach, human or Divine. On the other hand the large proportion of recited words which are identical in each, indicates the almost entire subjugation of the writers (in that particular) to the same unseen and common influence by which they were instructed to record the very words of Jesus of Nazareth. The accurate

The identical portion of the narrative—

Matt., Mark, Luke, $\frac{1}{2} : \frac{2}{3} : \frac{1}{3}$

” $\frac{1}{12} : \frac{1}{60} : \frac{1}{180}$ of the whole.

The identical portion of the recitation—

Matt., Mark, Luke, $\frac{9}{2} : \frac{11}{2} : 5$

” $\frac{9}{72} : \frac{11}{72} (\frac{10}{60}) : \frac{3}{36} (\frac{15}{180})$ of the whole.

Hence the identical portion of the recitation in St. Matthew, being $\frac{9}{72}$, is equal to nine times the identical portion of the narrative, being $\frac{1}{72}$, and is equal to one-sixth of the recited words, being $\frac{54}{360}$. Again, the identical portion of the recitation in St. Mark, being $\frac{11}{60}$ nearly, is equal to ten times the identical portion of the narrative, being $\frac{1}{60}$, and is equal to one-third of the recited words, being $\frac{30}{90}$. Again, the identical portion of the recitation in St. Luke, being $\frac{15}{180}$, is equal to fifteen times the identical portion of the narrative, being $\frac{1}{180}$, and is equal to one-eighth of the recited words, being $\frac{20}{160}$. Thus St. Mark, being identical with both St. Matthew and St. Luke, has the greatest degree of identity.

knowledge and faithful recital of the very words of Jesus give reality to His mission, and places men of all generations under one common obligation. All men hear His words and are to be judged by them, as Jesus declared they should be when He said, "The word which I have spoken, the same shall judge him in the last day," John xii. 48.

All hypotheses¹ yet suggested fail to account

¹ The suppositions however upon which the intermixture of identity and independence is usually accounted for are insufficient. Numerous hypotheses have been advanced, but not one of them accounts for the coexistence of independence in narrative and identity in recitation. The most plausible of these hypotheses is the following :—That "the Gospels have been derived from one common document." To this it is sufficient to reply, that no such document has even been heard of, much less seen, in the early period of the Church, when its evidence against heresy would have been much resorted to. Again, this hypothesis wholly contravenes the feature of independence in narrative which is equally remarkable with that of identity in recitation.

Again it is said, that "the Gospels are supplemental to each other in the order of Matthew, Mark, Luke, and John;" that "the succeeding work corrects and supplements the preceding." Appearances in St. John may at first sight seem to favour this hypothesis to some small extent, yet, upon closer investigation and analysis, it is found to be untenable, even in St. John, and much more so in St. Luke and St. Mark. In fact, the coexistence of perfect independence in one part, and strict identity in another, as displayed in the four records, is quite incompatible with this hypothesis.

Lastly, it is said that each Gospel was drawn "from a common stock of oral tradition and instruction." This hypothesis must be laid aside with the same reply as the first; there is no evi-

for these remarkable features of identity in the *recitation* of words, and of independence in the *narrative* of facts. They remain unaccounted for, until we have considered the co-ordinate feature of the combined record, namely, the One all-pervading Mind.

Chapter iii.

The Peculiar Feature of the Combined Record.

It has been discovered by the analysis and combination of the Gospels that four authors, who had written with marked independence in some respects, and precise similarity or identity in others, when combined exhibit their labours as the work of one mind. In seeking to lift up the veil which hides from view the cause of this startling phenomenon, it is right to follow the dence of the existence of such common stock. On the contrary, the records declare that the teaching was independent. The twelve taught not as any one of them directed, but each according to his own gift and mission ; and St. Paul taught according to the independent revelation which he claimed. The result of such independent teaching was felt in the succeeding periods of the Church, when the rule, "*semper et ubique et ab omnibus*," was instituted for the test of the truth originally delivered to the faithful. As the Evangelists taught independently, so also they wrote independently, and uninfluenced by any acknowledged standard of oral tradition.

ordinary course of the philosopher¹, who scrutinizes deep things in creation, and opens out mysteries in the material world. For the phenomena, not only in the solar system, but universally in creation, point to an order and a sequence of cause and effect suggestive of one all-pervading intelligence, be it called by the philosopher "nature," or by the Christian man "the Spirit of God."

In like manner the analysis of the four Gospels directly suggests the existence of one all-pervading influence, power, providence, inspiration or spirit (by whatever name it may be called), which is no less tenacious of order in the ever-varying fragments of the Gospels, than in the ever-changing incidents of visible creation.

¹ One unseen principle of gravitation has been traced out, which harmonizes the devious and eccentric motions in the solar system. For the phenomena of that system gave intimation, not only of the existence, but also of the nature of an all-pervading influence. Whilst however the philosopher was engaged in the search, he was not brought to doubt the existence of order or the perfection of the system. When the eccentricities of distant orbits, or the disturbances of proximate orbs perplexed his conclusions, he did not attempt to transpose or amend the orbits so as to remove in his opinion the anomalies of the system. Why did he not, like many Gospel critics, doubt when he could not discover? Plainly because his judgment was guided and assisted by the partial results, and not led astray by foregone conclusions.

After careful analysis it is evident that a common influence pervades the whole of the writings, unseen indeed, and its character unknown, except to those who have closely watched the phenomena. At one time there is a perfect agreement, both of words and matter, at another time there is no external similitude exhibited, but yet is there an underlying bond which keeps the independent thoughts of four men entirely within the range of truth and of harmony. So that whilst the pens were held by four hands and the thoughts were flowing from four hearts, the combined result is readily recognized to be the work of one mind. This is true not only of the matter, but even of the original language of the writers, so that one clear continuous Greek narrative is the result of a careful combination of the words of the four, even in their own grammatical construction. This is an effect too remarkable not to have an adequate and sufficient cause, which it is the object of the ensuing chapter to discover.

Chapter *ib.**The Inspiration of the Gospels.*

IN looking through universal history, and to all occasions when it has been needful to assign some universal cause which carries the mind of man beyond himself, we observe that none has been found in any age, or by any nation, except the Inspiration of Deity, “*inflatus Dei.*” And whilst we are also looking in every direction for hypotheses which might account for unusual phenomena in the Gospels, the books themselves claim for their own authors a supernatural guidance, the Inspiration of the Holy Ghost. The manner of this claim precisely agrees with the circumstances of the two phenomena noted in the last chapter, namely, identity and independence.

I. The claim which lays the ground for identity is contained in the words to “bring all things to your remembrance, whatsoever I have said unto you,” understood or not understood. Now the sayings of Jesus, if not understood by the hearers, must be brought to the knowledge of men in the very words of Jesus or their equivalent (when He spoke in a language other than that in which they

wrote), as when on the day of Pentecost the Apostles had the gift of speaking in many languages of which they had no previous knowledge; for the word which Jesus spake "shall judge" men "in the last day," and must therefore have been known to them in its integrity. In part therefore, the inspiration of the Gospels was necessarily verbal. How far the Inspiration of the Authors has affected their language so as to maintain uniformity in the usage of words, and harmony in their grammatical construction, will best be seen by a close study of the "continuity of the Gospels" as exhibited by the Greek version in the second volume of this work.

II. The second claim for inspiration is contained in the words, "to guide and lead into all truth."

When the Authors had a conscious understanding of the truth, and were able to use a well-defined expression for the same, they appear to have given utterance to the truth in their own words, spoken or written. They also selected from the mass of revealed facts and incidents what was best adapted for their object, and most in accordance with the plan of their work. And if perchance they felt their powers unequal to the occasion, there is an intimation, Rom. viii. 26, that

the Holy Spirit helped their infirmities in prayer; so that when they asked in faith, whatsoever they asked they received, John xv. 7.

III. The double action² therefore from the Holy Ghost is the only hypothesis which can satisfactorily explain to philosopher or theologian the phenomena of the Gospel records as discovered in the analysis and the combined record.

Consequently, in books written under inspiration it can never be affirmed by the analyst exactly how much of the record was the result of

² In a former chapter a comparison was made between the discovery of these influences which pervade material creation, and of that influence which permeates the revelation of God's will to man. A further illustration may now be drawn from a contrast in the action of these influences. In the material creation the action is ubiquitous as well as all-absorbing. No creature in time or place exists or acts without it. But in revelation the influence is not universal or continuous. It is applied only as the circumstances and the necessities of mercy require. At one time it affords to the obedient an increased knowledge of the will and the ways of God. At another time it induces in the offender the beginning of a disposition to return into the path of duty. Again, among the numerous theorists of modern times no one has shown satisfactorily (however plausible his conjectures) that, prior to the creation now traceable in the earth's crust, there was in the primitive state a proximate form whereupon to begin a creation, or a mass of matter from which to model a planet. But by contrast, in the four Gospels there was already supplied the mind and intelligence of man (formed originally after the image of God) whereupon the action of the Holy Ghost worked out a new creation.

the author's own sight, memory, or intelligence, or how much he selected from revealed truth at the moment the pen was moving upon the parchment, or how many words within or beyond his comprehension were supplied for recitation.

Thus much however the analysis has disclosed that no one of the four was permitted, through carelessness, forgetfulness, or any selfish motive, to make statements with regard to revealed truth inharmonious with those of his fellows, even in the case of words and sayings which they understood not. Moreover as there is no evidence that the writers understood in its Divine fulness all that they wrote, so is there no evidence that the persons who in succeeding ages have read the writings, did ever whilst in the body attain to their full import. The blessing is upon him "who keeps the sayings of this Book."

IV. There is another action of the Holy Ghost which becomes manifest in tracing the continuity of the Gospels in the original language. Upon trial³ it is found that the Gospels have been so written that a continuous order of incidents may be selected from the four so as to form one narrative, and that even the grammatical constructions of different Evangelists so fall into harmony with

³ See Vol. II., "Continuous Narrative," chaps. 11—110.

each other that no alteration is required in the language, save the removal or the insertion of an occasional conjunction. On few subjects can the *thoughts* of four independent authors be found in harmony, much less their *language* and grammar so accordant, that when the words of each Author in his own order have been interwoven, they form one *continuous* narrative, which, avoiding repetitions, omits no word essential to the sense of any one of them. Such is the action of the Holy Spirit, in the case of the four Evangelists, by which the inspiration of the Scriptures receives confirmation.

V. On the whole therefore it appears that the records, however diverse⁴ in their accidents, contain holy mysteries at most (even in these latter times) but partially understood, yet so well expressed that when the records are combined, or the continuity of the common narrative ascertained, no discrepancies and no contradictions arise. We may well conclude that such a result can be accounted for only by the Divine inspiration

⁴ The Gospels were compiled according as the wants of the Church required. One record at an earlier date ; another at a later date ; some incidents without names, place, or time ; some with a full account of these particulars. The miracles, teaching, and parables in Galilee were first put upon record, and last of all, the doctrine taught at Jerusalem,

of Authors whose writings we approached in the first instance and treated as those of ordinary men. We do not however ascertain that these men, like the prophets of old, were impelled by the spirit to speak or to write, and then "inquired and searched diligently" (1 Peter i. 10) into what they had spoken or written; but we understand that each Apostle or Evangelist had, communicated to him by the Spirit, a certain knowledge of the whole Gospel, and in many parts in the very words used by Jesus, so that when he compared notes with his fellows he found, like St. Paul, that he had not run in vain nor laboured in vain. We find also that each had independently an amount of human knowledge, peculiarly his own, acquired by education or ordinary experience; and consequently that each in speaking or writing could, as he thought fit, draw from either source of information, and thus transmit to posterity a document, so far as it contained inspired knowledge, true to the letter, but in human knowledge subject to the errors of ignorance or the mistakes of idiosyncrasy.

In the case of the four Evangelists the action of an all-pervading Spirit was so general that the small amount due to the human element in each almost wholly disappears when the writings of the

four are combined verbatim into one narrative of the sayings and doings of Jesus of Nazareth.

Chapter v.

The System of Teaching suitable to the Mission of the Messiah.

AFTER the analysis of the four historians, and the combination into one record of all they have said upon the mission of Jesus of Nazareth, it remains for the analyst to ascertain what was the system of His mission.

It is evident that Jesus was considered by His contemporaries to have exercised in His teaching such power and authority as could not have been maintained and exercised without order, that is, without a systematic mode of teaching. Consequently it is suggested to the analyst that the incidents recorded in the fragmentary records are the component parts of one uniform system, and that the four books would be illustrated and the bearing of each Gospel upon the others rendered more perspicuous by an analysis so complete that it discovered the system of teaching. It may however be wise to look at the *a priori* state of

the question in order to surmise from the very circumstances of the case, what kind of system may possibly lie imbedded in and must be searched for among the fragmentary records of a fourfold history ; especially since the outlines of such a system have always eluded detection when sought for by harmonizers and commentators.

The circumstances of the case suggest that the system be fourfold.

I. The mission of the Messiah was to a nation which already had the word of prophecy and a record of the revealed will of God, declaring that He should "bruise the serpent's head" by a life of unflinching obedience, whilst, during His walk upon earth, the tempter "should bruise His heel" by attempts to mar His work in the souls of men. That He, though rejected, scorned, and spit upon, should be a prophet like unto Moses, whom the people should hear. The allusions to the promised Teacher are not few, and are far from being obscure. Consequently, from a good understanding in these Scriptures alone, the character of any claimant to the office of the Messiah might be examined and determined. It is therefore more than probable that the Messiah in the first instance would commence His mission upon

that basis, in order that persons who had knowledge of prophecy might (without the aid of miracle or parable) discern that His words and works were in accordance with what they knew of God's will, and that His claims to Messiahship were in harmony with the very words spoken by God. It would also be the wisdom of the Messiah Himself as preacher to enlarge the basis of acceptance by expounding prophecies less obviously applicable to Himself. The circumstances of the case therefore require that plain Scripture and exposition of prophecy be systematically employed in the first section of the Messiah's teaching.

II. Among people however who had a low understanding in the prophetic Scriptures, further means would be required to quicken dull apprehensions, and to manifest the Divine character of the Messiah. Miracles, if used to "heal the sick and raise the dead," would attract the attention of the less intelligent class, and afford a second note or sign for the recognition of the Messiah, whilst they strengthened the faith of those who had received Him. Hence arises the probability and fitness of a second section of miracles in the Messiah's teaching.

III. It is possible however that a numerous

class of men in that sectarian age of the Jewish Church would adopt a perverse interpretation of the Scriptures, or that miraculous powers, undeniably supernatural might in consequence of this perversion, be ascribed to the devil himself; and thus all further application of miracles not only become futile and vain, but have a hardening and irritating effect upon unbelievers. Parables which associated Divine truth with the incidents and maxims of common life might then be useful. Truth would be presented in a form which obtruded less offensively upon the ignorance or the prejudice of the hardened; and at the same time a wider door of instruction would be opened to those who were seeking to know the mysteries of the kingdom. Thus parables constitute a third section in the Messiah's teaching.

IV. Again if the obstinacy or perverseness of any class or sect exhibited a rebellious spirit against the teaching employed, which proved them unable in any manner to receive the Messiah, there remained no alternative but to set forth the consequence of such conduct, and to deliver denunciations of wrath against obstinacy and perverseness, and at last for the Preacher to retire from a useless mission among that people, seeing they had judged themselves "unworthy

of eternal life ;” whilst among faithful followers various opportunities would still offer for an open declaration of God’s will and ways. This state of things would constitute a fourth section in the Messiah’s teaching.

V. On the whole therefore it appears that a mission from God to a people in possession of the records of prophecy might comprise four sections wholly different in the mode of teaching at its successive stages of development.

VI. Again, the mission of the Messiah to the Jews could not be effectively carried out by His abode in one locality. He must pass from place to place, and reside at several centres of action. These residences might not be regularly consecutive the one to the other, but mingled together as circumstances required ; yet at each place the fourfold system must be applied in order. If the several centres were taken in course, and the system completed in one before it was commenced in a second, and so on, a chronological account of the doings and the sayings of Jesus would then contain the system several times repeated. But on the other hand by frequent changes in the place of residence, and by visits to Jerusalem, great confusion would arise in a chronological record of the transactions of the Messiah as He passed

from place to place, and exercised His mission in that section which was adapted to each place. Hence it follows that any one author who made a fragmentary record in strict chronological sequence would exhibit an involved and perplexing narrative with frequent repetitions, and a disjointed system of teaching, possibly so disjointed as to baffle all attempts of the most attentive reader to discover from his one record alone the order and symmetry of the system. But as all the works of God in the universe, when taken analytically and synthetically are found by the intelligent philosopher to be perfect, so also when the fragmentary Gospels have been analyzed as the works of four independent men, and then have been combined as a communication derived from one Spirit, there results (we have seen) an unambiguous and deeply interesting narrative carrying within itself overwhelming evidence of its truthfulness, and giving a clear insight into the character of Jesus, a knowledge of the circumstances under which He taught. In the next chapter we shall discern a well-defined outline of the fourfold system of teaching which He adopted.

Chapter vi.

The Fourfold System, of Plain Teaching, of Miracles, of Parables, of Denunciation, adopted by Jesus of Nazareth.

WE now inquire whether Jesus of Nazareth actually pursued such a system as the mission of the Messiah appears *a priori* to require, and whether that system was broken in upon whilst He passed from place to place, in such a manner that each of the chronological records of His proceedings fails to exhibit (at least on the surface) any trace whatever of such fourfold system.

No. 1.

The residence in Galilee was the first and the longest, and the records of the incidents are more full and more continuous than at other places. It is therefore more convenient first to analyze the system of teaching adopted in Galilee, and then to compare it with that at other places, in order to discover how the fragments, found to belong to those places of residence, can be fitted into one and the same system.

I. The ministry of Jesus in Galilee. Jesus immediately after His baptism (in May, u.c. 780), and previous to His residence in Galilee, began to teach from the Scriptures only, both during His temptation and afterwards at the Jordan, where He called forth from Nathanael a full recognition of His Messiahship upon the teaching of prophecy alone, "Thou art the Son of God, Thou art the King of Israel" (John i. 49). Also when He "returned in the power of the Spirit" from the Jordan into Galilee, He preached^a, "Repent ye" (Matt. iv. 17; Mark i. 15); and taking a circuit through their towns (Luke iv. 14) He taught in their synagogues, "being glorified of all" on account of that teaching (and not for any miracles which He then performed). A specimen of the teaching^b employed in October at Nazareth contains an exposition of prophecy in reference to the Messiah (Luke iv. 17). Further, when Jesus Himself speaks of the notice His teaching had attracted by what had taken place in Capernaum (γενόμενα^c), He presumes that the Nazarenes would desire the like, however unfit they might be to receive it. They in displeasure at His teaching expelled Him from Nazareth. He retired thence to Capernaum,

^a Chap. 13, Story of the Gospels. (S. G.)

^b Chap. 14, S. G.

^c App. 30.

and there again taught during the winter "in their synagogue" (Mark i. 21; Luke iv. 33), that is, read the Scriptures and expounded them. At length in the spring of the year Jesus set out on a circuit to preach and collect disciples^d, and arrived at Cana of Galilee before He had performed His first miracle (John ii. 1) by which He confirmed the newly-acquired disciples who believed on Him. He went again to Capernaum (John ii. 12), and thence up to Jerusalem (John ii. 13), where again upon the feast day He employed miraculous powers for the benefit of Galilæan followers who came to the Passover (John iv. 45). During the rest of the summer He exercised His mission in South Judæa without any further use of miracles (John iii. 22; iv. 2).

Thus on the whole it appears that Jesus for eight months after His baptism taught in Galilee before He performed His first miracle. And again after the feast at Jerusalem He taught in the new sphere of Judæa, and in His passage through Samaria, for eight months more without miracles. But upon His return into Galilee He took up the order of His mission there at the point (John iv. 47) where He had left it, and performed the second miracle at Cana. The connexion between

^d Chap. 15, S. G.

• Chap. 20, S. G.

the first and second miracle in Galilee is particularly mentioned by St. John, iv. 46. 54. Thus closed the first section of the fourfold system in Judæa and Galilee.

II. Upon His return from Judæa into Galilee (in December, u.c. 781) Jesus after performing a second (John iv. 47) miracle there, continued a course of miracles^f combined with verbal instruction (Matt. iv. 23; Mark i. 21; Luke vi. 20). The object of St. John in so particularly marking the first and second miracles in Galilee appears to be the distinct demarkation of the two sections of the system. From this time in Galilee an intermingled course of sermons and miracles^g continued for the space of nine months, interrupted only by the Passover of u.c. 782. This course Jesus closed^h upon a return from His fourth circuit with miracles about August, u.c. 782 (Matt. xii. 14; Mark iii. 22; Luke vii. 21). During this time there is no trace of the use of parables; but the second section of miracles Jesus had used in all parts of Galilee except Nazareth and certain places subsequently visited by Him and His Apostles (Matt. xiii. 55; Mark vi. 5, 13; Luke ix. 6). Under these circumstances the second

^f Chaps. 21, 23, S. G.

^g Chaps. 24—38, S. G.

^h Chap. 39, S. G.

section of the fourfold system was closed at all places throughout Galilee never to be reopened there.

III. During the time of the second section there was developed a class of hearers who showed a systematic opposition to instruction. Jesus consequently announced the use of parables and commenced the third section¹ of the fourfold system (Luke viii. 4; Matt. xiii. 3; Mark iv. 1) for the following reasons: (a) To assist their seeking after spiritual things, by associating maxims of truth with the incidents of common life; (b) To diminish opposition, by rendering the offensiveness of truth less irksome to opponents; (c) To relieve the perverse from the deeper responsibility of rejecting naked and obvious truth; and (d) To place the mysteries of the kingdom within the cognizance of His disciples. This mixed teaching, by parables to the people, and by verbal instruction and explanation to honest inquirers, continued in Galilee until towards the spring of U.C. 783 (Matt. xiii. 34; Mark iv. 34).

IV. At this time the party in opposition became more bitter, and began to lay plots against the liberty and life of Jesus. Their conversion was utterly hopeless. Warnings and denunciations^k

¹ Chaps. 39—41, S. G.

^k Chaps. 45, 54, S. G.

were now used as a last resort to bring men to a sense of their lost condition (Matt. xv. 13 ; Mark vi. 11 ; vii. 14 ; Luke ix. 5). The period had also now arrived for Jesus to sift His followers by the enunciation of deeper doctrines, specially that of life through the body and blood of Christ. So general and so effective was the sifting upon one occasion, that Jesus asked the twelve, " Will you also go away ? " (John vi. 67). This process was continued in Galilee a short time longer, until the Feast of Tabernacles, Oct., u.c. 783. (During this interval Jesus and His disciples also completed the second section of the fourfold system in outlying districts beforetime only partially visited.) After this the residence of Jesus in Galilee ceased altogether.

V. We now have before us four periods or sections of the mission of Jesus in central Galilee, where He chiefly resided. (a) Verbal instruction with the exposition of the Old Testament Scriptures for about eight months, from September, u.c. 780, to March, 781. (b) Verbal instruction with miracles for about nine months, from December, 781, to October, 782. (c) Parables for the multitude and plain teaching for the disciples for about nine months, from October, 782, to April, 783. (d) Denunciation for the perverse, and Gospel mysteries

for the obedient hearer, for about six months, from April, 783, to September, 783. Thus of the whole period, from May, 780, when Jesus was baptized and commenced His mission, to October, 783, when He ceased to reside in Galilee (being three years and four months), a large portion, two years and three months, was spent in Galilee; the remaining time in Judæa and Jerusalem. During these periods in Galilee, the order of the fourfold mission, as far as can be discovered, had been scrupulously adhered to.

No. 2.

The Ministry of Jesus in Jerusalem.

The transactions at Jerusalem and those of the first year in Judæa are found chiefly in St. John, and those in Peræa and at Ephraim chiefly in St. Luke. In both cases the accounts are more fragmentary and disconnected than the accounts of transactions in Galilee.

I. In chronological order the ministry of Jesus at Jerusalem commences second; for it does not appear that Jesus taught in Jerusalem before the Passover^a of U.C. 781, whither He went from Caper-

^a Chap. 16, S. G.

naum, after His first miracle for the benefit of His disciples in Cana of Galilee, John ii. 13. Nicodemus speaks of miracles at the feast, John iii. 2; iii. 2, which Jesus continued for the benefit of His followers and the Jewish rulers. Some Galileans who had been at the feast saw these miracles, and were the more prepared to receive Jesus on His return into Galilee, John iv. 45. But miracles appear to have been exceptional in Jerusalem, and the facts of none are yet recorded in the teaching belonging to that place. The account we have of the feast and of what occurred after the feast, declares that verbal teaching^b was employed, John iii. 22. Nicodemus confesses that the miracles he saw, John iii. 2, brought him to ask for and receive verbal instruction, John iii. 3—21. At Jerusalem we have therefore at this Passover the first section of the fourfold system of teaching in general, with a small extension of the miracles which had commenced in Galilee.

II. At the Passover^c, u.c. 782, John v. 1—15, miracles are recorded in connexion with the dispute about the Sabbath, but appear to have been still sparingly used for the inhabitants of Jerusalem itself, John v. 19—47. Also at the feast of

^b Chaps. 16, 17, S. G.

^c Chap. 32, S. G.

Tabernacles^d, u.c. 783, John vii. 16—x. 21, we find a mingled teaching by miracles, but chiefly by verbal instruction; this instruction was continued at the feast^e of Dedication in December, u.c. 783, John x. 22—39, to which may be added, as a Judæan miracle, the great miracle of raising Lazarus^f from the dead about a month after the feast, John xi. 1. Again, when Jesus entered the Temple on the Friday, before He reached Bethany, miracles^g were used for the last time in Jerusalem, Matt. xxi. 14. Such was the second section of the system of teaching in Jerusalem, which, with long intervals, extended over three years. As the hearers at Jerusalem were of two classes, the populace of the city and the people who followed Jesus from the provinces, it might have been shown (had the records been less fragmentary) that the early miracles were chiefly employed for strengthening the faith of the latter. No parable up to this time, and so long as miracles were in use in Jerusalem, had been set forth within the city. Parables in Galilee had commenced eighteen months before this time.

III. At length, through enmity to Jesus, the Pharisees at Jerusalem became utterly blind and

^d Chaps. 70—74, S. G.

^f Chap. 92, S. G.

^e Chap. 86, S. G.

^g Chap. 104, S. G.

deaf to the second section. He therefore at last had recourse to parables^h in Jerusalem, Matt. xxi. 28—44; xxii. 1—14; Mark xii. 1—12; Luke xx. 9—19; John xii. 37—43. This section of teaching by parables Jesus concluded by a prophecy of the destruction of Jerusalem, Luke xxi. 12—24. These parables disclosed a state of mind and feeling among the Jews which rendered all further attempts at instruction useless. Jesus had long sought, by the two previous sections, to gather Jerusalem “as a hen gathers her chickens,” but she “would not.”

IV. On the Wednesday therefore of His last week, in the presence of the people who attended Him at the feast, Jesus in plain and marked words denouncedⁱ the Pharisees and the Jewish party, Matt. xxiii. 1—39; Mark xii. 35—40; Luke xx. 46, 47. On the same evening He more fully unfolded to His disciples the future condition of His Church, and continued on the Thursday to set forth the deeper mysteries of Divine truth, John xiii.—xv.

At Jerusalem we find therefore a teaching in some measure suited to the congregation at the time, more advanced if it was drawn from the provinces, but less advanced if from the city itself.

^h Chap. 110, S. G.,

ⁱ Chap. 114, S. G.

But on the whole the same fourfold system was in use, and in the same order as in Galilee. The second section was larger in proportion, and from the peculiar circumstances of His visits more broken up into intervals.

No. 3.

The Ministry of Jesus in Judæa.

I. After Jesus had taught at the feast in u.c. 781, He proceeded to the south of Judæa and there taught with great success; and His disciples baptized^a more people than John, John iii. 22—31.

During this His first visit to Judæa, for about six months, Jesus did not use miracles, but employed the first section of the fourfold system. Jesus also passed through Samaria^b, and taught without miracles, John iv. 7—42.

II. The next visit of Jesus to Judæa was in April, u.c. 782, when He gave mission to the twelve to assist Him, and charged them to go only to the lost sheep of the house of Israel, Matt. x. 5. They set out with a commission to teach and to perform miracles^c. The next visit was after eigh-

^a Chap. 18, S. G.

^b Chap. 19, S. G.

^c Chap. 36, S. G.

teen months at the feast of Tabernacles, October, u.c. 783, (and after the fourfold system had been completed in Galilee,) when the seventy had a like commission to preach and perform miracles^d in Judæa, Luke x. 3, and carry on the second section.

III. The next visit was on His way to the feast of Dedication^e, when Jesus completed the second section of miracles in South Judæa, and passed on to the third section of parables, Luke xiii. 1—22.

The last visit to Judæa was a residence at Ephraim in December, u.c. 783, after the raising of Lazarus on the north of Jerusalem, where also He completed the second section of miracles, and proceeded to the third section of parables, Luke xv. 3—xvi. 31.

IV. After Jesus had taught in parables for some time, and a rebellious spirit showed itself, He proceeded to admonitions bordering upon denunciations^f, Luke xvi. 14—18, as far as can be ascertained from the brief record.

The detail of the ministry of Jesus in Judæa is fragmentary and very limited, yet are the transitions from one section of the fourfold system to

^d Chap. 66, S. G.

^e Chap. 85, S. G.

^f Chap. 95, S. G.

the other so sufficiently marked, that they do not escape the eye of the careful analyst. The order of the sections is the same as in Galilee and at Jerusalem.

No. 4.

The Ministry of Jesus in South Peræa.

I. Jesus no doubt ministered in Peræa and in Jericho during His early journeys to and from Jerusalem as well as in the later, but no record has been given of what He did in April, u.c. 781, in His passage to Jerusalem; nor again in His passage from Jerusalem at the Passover of u.c. 782. That there was a ministry in Peræa is indicated by the fact that people came "from Judæa, Jerusalem, Idumæa, and beyond Jordan" (Peræa), after the second Passover, Mark iii. 8, to the more advanced section of miracles then going on in Galilee.

II. The next visit to South Peræa, and of which some of the facts^a are recorded, was when Jesus removed His residence from Galilee, September, u.c. 783, Matt. xix. 1; Mark x. 1, and again, *πάλιν*, resorted to the second section of

^a Chaps. 67, 75, S. G.

His ministry, Matt. xix. 2; Mark x. 1, from which He had ceased twelve months before in central Galilee, and for six months even in the outlying districts of Galilee. Jesus went from South Peræa to the feast of Tabernacles, John vii. 14; and after His return He entered upon a longer residence in South Peræa, Luke xi. 1, where He continued the second section, and taught by discourse and miracle, Luke xi. 1—14, as He had done in Galilee.

III. At length the malevolence of His opponents (Luke xi. 15—19; Matt. xix. 3—12; Mark x. 2—9) caused Him to introduce teaching by parables^b, or the third section of His system, Luke xi. 30—36; xii. 16—59.

IV. Further, the Pharisees and the Jewish party in South Peræa did not escape the usual denunciations^c of the fourth section, Luke xi. 42—54. Thus the fourfold system of His ministry was complete in South Peræa before He went up to the feast of the Dedication. Whereas the system was not complete in Judæa until after He returned to Ephraim from the raising of Lazarus. The order of the sections is the same in South Peræa as in Galilee, Jerusalem, and Judæa.

^b Chap. 84, S. G.

^c Chap. 79, S. G.

No. 5.

The Ministry of Jesus in North Peræa.

I. In April, u.c. 782, at the time Jesus sent the twelve disciples on a mission into Judæa, He Himself visited North Peræa. It is recorded that Jesus "taught and preached" in their cities," Matt. xi. 1. Some of this teaching is given in detail, but no mention is made of miracles being then performed. The manner also in which Jesus rejoices at the success of His teaching (Matt. xi. 25—30) indicates that up to this time in North Peræa it belonged to the first section.

II. The next recorded visit of Jesus to North Peræa was after the feast of the Dedication (John x. 40), where He proceeds with teaching and miracles^b (Luke xiii. 25—xiv. 6) according to the second section.

III. The conduct of the Pharisees soon brought on the application of parables^c here also, and the further teaching was according to the third section, Luke xiv. 7—24. Jesus was called away to raise Lazarus.

^a Chap. 32, S. G.^b Chap. 78, S. G.^c Chap. 90, S. G.

IV. There is no evidence that He ever proceeded to the fourth section of His system at this place, which had few opponents to His ministry. The order of the three sections is the same as it has been in Galilee, Jerusalem, Judæa, and South Peræa.

V. Thus the four sections of the missionary labour of Jesus have been kept distinct at each place of residence, and proceed in one and the same order; but at each place the progress of the system was different; in Central Galilee it was complete a year before it was complete at Jerusalem, seven months before complete in South Peræa, and ten months before complete in Judæa. Thus the whole nation of the Jews, according to the degree of opposition which they offered, passed through the sieve in different places of the fourfold system¹, and the wheat was

¹ So truly is this fourfold system of teaching an integral part of the Gospel of Jesus, that it has become the heritage of the Church in all ages. For all mankind are in a fourfold order submitted to the same system. First, Men who at once obey the Gospel message when delivered in preaching and plain discourse. Secondly, Men who hold back from obedience to their baptismal vows until the supernatural or special intervention of God's providence awakens their ears or touches their heart. Thirdly, Men who rebel against the laws of God and the ordinances of the Church, and from whom the deeper mysteries of Divine truth are veiled, appearing as parables, lest they should add to their other sins that of blasphemy. Fourthly, Men

gathered into His garner, who "had the fan in His hand and thoroughly purged His floor," in order to burn "the chaff with unquenchable fire."

Chapter vii.

A Repetition of similar Facts and Narratives a necessary Consequence of a Fourfold System carried out at different Places of Residence.

It has been shown that a fourfold system of teaching went on simultaneously in different degrees of advancement at different places, and was completed at one place earlier than at another. In Galilee in April, u.c. 782; in Peræa in December, u.c. 783; in Judæa in March, u.c. 784; and at Jerusalem, only two days before the crucifixion, in April, u.c. 784. Consequently if the several events of the ministry be taken down in strict chronological order as they transpired, the record will result in a confused mass of repetitions

against whom the sentence of denunciation under the spiritual discipline of the Church goes forth, or ought to go forth, in this life, in order that in the next life the sentence of condemnation may not overtake them unawares from Him out of whose "mouth proceeds the two-edged sword."

occurring at different places, unless the time and place of the several incidents be affixed with great precision. Indeed the confusion from the absence of such precision has been so great as practically to defy every attempt to unravel in any separate Gospel the true thread of the story. In the combination of the four only has the system of teaching been detected, and the true chronology of each Gospel has been maintained, whilst the repetitions of the same or similar sayings, miracles, or parables are found to be fewer than under many other methods of interpretation. Reasons *a priori* showed the probability of Jesus teaching by a system. The circumstances of His mission suggested that the system would be fourfold. The analysis proved that He did in fact adopt such a system, and did apply it at four places in a mixed order.

These premises suggest an expectation (if all had been recorded which He did or said) of very numerous repetitions. The Evangelists however have not registered a large number of similar facts, and those which are registered have some marked peculiarity and difference; so that though they be similar, they are obviously not identical*. It has been shown that one mind, in many

* App. No. 277.

instances, supplied the Evangelists with materials which did not fall within their own observation and knowledge, and that they selected from a system of teaching which was "line upon line, precept upon precept, here a little and there a little."

Further, it cannot be supposed that the character of the Jews, their ignorance and want of spiritual enlightenment, was different in the mass of the population in Galilee, Judæa, or Peræa. Consequently if He who "knew what was in man" employed the best teaching for the souls of those in Galilee, He employed the same also with little variation for souls in Judæa or Peræa. It will therefore not be surprising that a combined record which gives a true account of the mission of Jesus should contain similar miracles or voyages repeated at intervals. It will not be surprising that a denunciation in Galilee, and a second in Judæa, should precede a third at Jerusalem, or that truths in the Sermon on the Mount should reappear in the Sermon on the Plain.

The combined record indeed faithfully exhibits the complete beauty of the whole mission, as far as it is on record. Discrepancies and contradictions disappear, and a few well ascertained repetitions adorn rather than disfigure its pages.

If any system of interpreting the Gospels had been arrived at which removed all repetitions, and at the same time left no discrepancies or contradictions, that system would claim the special consideration of the author of these pages. But so long as every system which has hitherto been suggested, admits of some important and marked repetitions, and after all does not clear away confessed discrepancies, the combined record in removing all discrepancies and contradictions at the expense of no more repetitions than many other systems, invites at least the careful perusal of the Gospel student before he ventures to pronounce upon the merits of its principles.

The Gospel which the *four* Evangelists have transmitted to us is *one* and the *same*; the doctrines and principles they taught, the same. Unless therefore they had selected from a large mass of materials, there must also be a great sameness and tautology in their books, and one of them would appear to be little more than a transcript of another. This sameness however has been avoided by the action of the One Mind which pervades the writings of the four, and preserves the integrity of their teaching. An endless variety in general is found in the incidents selected by them, yet in some cases so remarkable a similarity that the result

upon the whole is uniformity of teaching. Whilst therefore there is little repetition in the incidents narrated by any one Evangelist, there occurs, from the combination of the four, so great a resemblance in some incidents, that many critics have too hastily pronounced the second narrative to be a repetition of the first, imperfect indeed, and exhibiting errors due to the human element. This verdict however appears, after strict analysis of the evidence, to be not only hasty, but utterly unfounded and unjust. We surmise that a good human understanding would direct an author not to encumber his work with useless repetitions, but a more than human guidance was necessary to direct four independent Authors to avoid tedious repetitions, and so to select their materials in great variety that their doctrine should be one and the same.

Chapter viii.

The Scheme or Index.

THE following scheme shows the manner in which the combined record has been formed. This scheme exhibits the Greek particles by which each Evangelist gives continuity to his work. Where

continuity fails, the particles are used to supply a sequence to discontinuous fragments, and are then marked upon the scheme. Wherever these fragments, in three or four Authors, refer to the same fact, that fact is also noted upon the scheme as a landmark or point of coincidence. Whatever matter is found to lie in the several Authors between such landmarks is combined or amalgamated so as to be found between the same two landmarks in the combined record.

The continuity of the narrative, as taken up by each Author in succession, is marked by a continuous line in the scheme. The line of continuity may pass through one or more Evangelists, according as they have continuity in their narratives. Whenever all four Gospels are discontinuous at the same point, the line of continuity in the scheme breaks off altogether. The usage^a of the Greek particles is discussed elsewhere. To the scheme also is annexed the page and chapter in the Story of the Gospels, which corresponds to the chapters and verses from each Evangelist placed on the same line. By this means the place in the combined record of every text in the Gospels may be found.

^a App. No. 71.

THE SCHEME.

PAGE	CHAP.	Matth.	Mark	Luke	John	
		ch. | ver.	ch. | ver.	ch. | ver.	ch. | ver.	
The Birth and Childhood of Jesus.						
1	I.	...	...	...	i | 1 i | 14	
5	II.	...	...	ii | 26 ii | 7	...	Feast of Tabernacles, v.c. 749. June, v.c. 750.
		i | 1 i | 25		δε ^a		
13	III.	...	...	ii | 8 ii | 20		
15	IV.	i | 25 δε	...	ii | 21 ii | 39		
18	V.	ii | 1 ii | 23	...	ii | 40 ii | 40	...	Feast of Tabernacles v.c. 750.
23	VI.	...	...	ii | 41 ii | 52	...	The Passover, v.c. 762.
The Baptism of Jesus.						
		δε				
26	VII.	iii | 1 iii | 17	i | 1 i | 11	iii | 1 iii | 22	...	Pentecost, v.c. 780.
32	VIII.	...	...	iii | 23 iii | 38		
The Temptation.						
		τότε ^b	καί			
35	IX.	iv | 1 iv | 2	i | 12 i | 13	iv | 1 iv | 2 iv | 3 iv | 13		
		καί iv | 3 iv | 11				

^a The particle which connects the fragment with the former narrative.

^b The use of *τότε*, App. 197.

The Scheme.

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PAGE	CHAP.	Matt. ch. ver.	Mark ch. ver.	Luke ch. ver.	John ch. ver.	
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129	XXIX.	ix 9	ii 13	v 27		
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				δέ		
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220	XLV.	xiii 54 xiii 58	vi 1 vi 6	δέ		
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		ἐν ἐκείνῳ τῷ καιρῷ		καί	δέ		
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252	LVI.	xv 21 xv 28	vii 24 vii 30	...			
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				x 16	
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309	LXIX.	x 25	vii 11
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312	LXX.	vii 14
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324	LXXII.	viii 13
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333	LXXIV.	ix 39
				καί	x 21
339	LXXV.	xi 1	
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341	LXXVI.	xi 14	
		καί	καί	xi 28	
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429	CIII.	xx 25	x 42	xviii 35		
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437	CIV.	xxi 1	xi 55	
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441	CV.	xii 1	
					xii 11	
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		xxi 20	xi 14	δε	xii 22	
450	CVIII.	...	xi 15	xix 45	xii 23	
		δε	xi 19	xix 48	xii 48	
455	CIX.	xxi 21	xi 20			
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457	CX.	xii 44	
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		καί	καί	καί		
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		xxiii 39	καί			
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<i>δέ δέ</i>					
514	CXXII.	xxvi 1	xiv 1	xxii 1	
		xxvi 13	xiv 9	xxii 2	δέ
517	CXXIII.	xiii 1
					xiii 30
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523	CXXIV.	xxvi 14	xiv 10	xxii 3	
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		xxvi 19	xiv 16	xxii 13	
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		δε	καί		οὖν	
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598	CXLVIII.	xxiii 6		
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		καί	καί			
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612	CLII.	xxvii 32	xv 21	xxiii 26	xix 16	
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616	CLIII.	xxvii 35	xv 24	xxiii 34	xix 23	
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619	CLIV.	xxvii 37	xv 25	xxiii 35		
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624	CLV.	xxvii 45	xv 33	xxiii 44	xix 28	
		xxvii 56	xv 41	xxiii 49	xix 30	
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P.S.—The Brackets (), of frequent occurrence in the Chapters of this Work, contain explanatory matter, and do not interrupt the continuous reading of the translation, or the literal sense of the original.

The Pronouns “Thou” and “Thee” are used in sentences where God, or Jesus as God, is addressed, in other cases the pronoun “you.”

ERRATA.

In the revision of the type the following Errata have escaped notice, which will be corrected in the Second Edition:—

VOL. I.

- Page 18, line 9, *for independent read independently*
 — 18, — 9, *for antecedent read antecedently*
 — 22, — 23, *for Nazoræus read Nazoræus*
 — 24, — 28, *for Nathaniel read Nathanael*
 — 28, — 24, *for baptism.) For read baptism. For)*
 — 39, — 9, *for said read and said*
 — 39, — 16, *for replied read and replied*
 — 39, — 18, *for It is written, 'Man does not live read It has been written, 'Man shall not live*
 — 40, — 8, *for me, read to me,*
 — 48, — 22, 23, *for Moses. But read Moses, but*
 — 48, — 28, *for men). read men.*
 — 48, note ¹, *add John i. 15.*
 — 64, line 10, *for cast, read cast nets,*
 — 242, — 14, *for nature, remain) read nature remains)*
 — 303, — 5, *for Whilst read Whilst² and insert note² Luke ix. 57.*
 — 483, — 17, *for morning,) read morning, all the people came early to Him in the Temple to hear Him¹.) Jesus² and insert note¹ Luke xxi. 38. and for¹ Matt. xxiii. 1. read² Matt. xxiii. 1.*
 — 561, note ¹, *for ¹φ—καί. read ¹φ—καί.*
 — 569, line 17, *for said to him, "Comrade ε, read said to him, "Good man ε,*

VOL. II.

- Page 108, line 12, *for ούση read ούσα*
 — 108, — 14, *for μνηστευθείση, read μνηστευθείσα.*
 — 109, — 13, *for Matt. xi. 25. read Matt. xi. 25; xiii. 16.*
 — 276, — 20, *for physician read physician's*
 — 384, — 21, *for ἰδδθη? read ἰδδθη;*
 — 480, — 11, *for death, read death*

Chapter i.

The Antecedents of Jesus of Nazareth.

(NO man, however celebrated, has found a biographer who ventured to surmise the existence of a hero prior to the generation of human life in his mother's womb; much less to affirm that he had a condition of life, enjoyed powers of action, or exercised a range of cognizance more than human. No author has ascended a Nebo whence to survey the land of his hero's hope, or sent messengers across a Jordan to spy out the Canaan of a promised abode. For every man the day of birth raises the curtain and sets him forth to public view. The hour of death finally concludes the part allotted to him upon the stage of life.

But not so with Jesus of Nazareth; for historic and biographic writings contain memoirs of Him, both antecedent to birth and subsequent to His death. It is declared by more than one credible testimony that Jesus for "eons," a long unknown period, before He walked upon the earth had

existence under the mysterious name of the "Word," with infinite powers of action and unlimited range of perception.

For,) In the beginning¹ was the Word, and the Word was with God, and the Word was God. (What preceded this beginning is unknown, we have no record which gives an insight into eternity before "He made the eons," much less can we surmise whence the epoch called "the beginning" took its origin. But of His condition at that epoch we are informed that) This^a person² was in the beginning with God, by means^b of Him all things came into existence^c, and apart from Him there came into existence not even one^d thing which has had existence^c. (Even matter, therefore, itself in its most elementary state, had no independent existence. The foundations of the earth and the elements of the heavens in their simplest origin were the work of His hands.

Nor was He the Creator only, but He is also the preserver of all creatures that were made.) In Him³ was life, and the life was the light of men. (So long as Adam, after he was created, remained in a state of obedience, he rejoiced in that light, and from time to time received it as a constituent part of his own being. But after Adam's fall) the light shines in the darkness, and (although darkness ordinarily receives and gives place to light,

¹ John i. 1.

^a οὗτος.

² John i. 2.

^b δι' αὐτοῦ.

^c ἐγένετο ὃ γέγονεν.

^d οὐδὲ ἓν.

³ John i. 4.

yet) the (moral) darkness (of human nature) did not receive* (and embrace so as to be displaced by) the light (of life. The light, therefore, drew nigher to mankind, and became incarnate, and in order to invite attention to the fact that this light was dwelling in their own flesh), there arose⁴ (from the stock of Aaron's priesthood) a man who had been sent from God, by name John. He came for evidence in order that he might give evidence about the Light, that all men by means of Him should believe⁵. He was not that person (namely) the Light, but (came) that he might give evidence about the Light. (At the same time) the Light was proving itself to be true⁶, in that⁷ it enlightens every man upon its coming¹ into the world. (The infirmity, however, and the helplessness of the human race which had been produced by 4000 years of vanity was so great that) He was in the world, and (although) the world came into existence by means of Him, yet the world did not recognize Him. He came to His own (covenanted people and to the temple of His own name), but His own people (as a church and nation) received Him not (whilst as a "spiritual rock" He had followed them from the days of Moses). As many, however, as received Him to them gave He authority (to rise above the lost condition of their fellows, and)

* κατέλαβεν. ⁴ John i. 6. ⁵ πιστεύω, App. 10.

⁶ ἀληθινός, App. 7.

⁷ ὁ, that is καθ' ὁ, as at Rom. vi. 10. Gal. ii. 20.

¹ ἐρχόμενον, App. 8.

to become children of God, because they believed in His name, (souls) who had been generated^k neither from bloods (intermingled), nor from a desire of the flesh (in woman) nor from a desire of a husband^l, but from God (that is, "generated from^m above."

To accomplish this work, and in this way to renovate human nature) the Word^s (the all-pervading Word) became flesh, and had His tabernacle in usⁿ (our nature) being full of grace and truth, for we beheld His glory, a glory as of the only Begotten of the Father. (There is here the announcement of a new creation, or creature, in man's nature. For by natural generation each new-born child contains only itself, and has within it no function prepared for the indwelling of another spirit. But when the Word was about to become flesh "a body was prepared" for Him. This body was a human being complete in all its parts, and it had, moreover, beyond the nature of men not born of God, a capacity to receive the Divine nature in such a manner that the human being was "taken into Godhead," whilst Godhead "tabernacled" in flesh. This person, both God and man, became a new creation, a second Adam. On the one hand infinite power and duration are ascribed to Him who took our flesh; on the other voluntary exposure to rejection and contempt by

^k ἐγεννήθησαν, App. 9.

^s John i. 14.

^l ἀνδρός.

ⁿ ἐν ἡμῖν, App. 125.

^m ἄνωθεν.

His own people. A solution of this mystery was not within the reach of natural reason or the intellectual progress of any age. Heralds, therefore, were sent to proclaim and make known His character—Gabriel to His virgin mother, John the Baptist^o to His own covenanted people.

Chapter ii.

The Birth of Jesus of Nazareth.

THE manner in which the incarnation of the “Word” was effected is thus historically described.) In the sixth^a month (of the year, September, U.C. 749) the angel¹ Gabriel was sent by God to a city of Galilee, the name of which was Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin’s name was Mary. The angel, when he had come unto her, said, “Hail (woman) highly favoured, the Lord is with you. Blessed are you among women.” But she, upon perceiving him, was much perplexed at his speech, and reasoned with herself what kind of a salutation this might be.

^o John Baptist, App. 1.

^a Chronology, App. 2, ch. 4, and App. 11.

¹ Luke i. 26.

Then the angel said to her, "Fear not, Mary, for you have found favour with God. For lo! you shall conceive in your womb, and shall give birth to a son, and shall call His name Jesus; He shall be great, and shall be called the Son of the Highest, and the Lord God shall give to Him the throne of His father David, and He shall reign over the (whole) house of Jacob for the eons^b (assigned to its glory), and of His kingdom there shall not be an end." Mary (at first, after the manner of a rationalist) inquired of the angel, "How shall this be, since I do not know a husband?" The angel replied, "The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you, wherefore also the holy thing^c which is being generated shall be called Son of God. And lo! Elizabeth your kinswoman, she also has conceived a son^d in her old age, and this is the sixth month with her who is called barren; for there will be no want of power with God for accomplishing every saying." (His word is the law of His creatures. Mary questioned no longer, but her reason meekly awaited the promised result: a supernatural mode^e had been pointed out of accomplishing a natural impossibility.) And Mary (accepted it and) said, "Lo! the servant of the Lord, may it be unto me

^b εἰς τοὺς αἰῶνας, App. ii. ch. 13.

^c γεννώμενον τὸ ἅγιον, App. 12.

^d App. 1.

^e The overshadowing of the Holy Ghost.

according to your saying." Then the angel departed from her.

But in those days ² Mary arose and set out for the mountain district in haste to a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth. (This journey appears to have been undertaken by Mary, because she had been referred by the angel to Elizabeth under present circumstances of conception, and consequent prospects of degradation and contempt, or it may have been undertaken for strengthening her own faith in the angel's word and promise, when she had ascertained the truth of his statement about Elizabeth.

Upon her arrival she saluted her kinswoman, and) it came to pass, when Elizabeth (the mother of John the Baptist) heard the salutation¹ of Mary, the babe leaped (for joy) in her womb, and Elizabeth was filled with the Holy Ghost, and (inspired with a prophetic knowledge of Mary's condition) called out with a loud voice, and said, "Blessed are you among women, and blessed is the fruit of your womb; and whence (from what cause) is this (favour) to me, that the mother of my Lord should come to me? For lo! as the voice of your salutation arrived at my ears, the babe leaped for joy in my womb. Blessed is she who believed, because there shall be a perfect

² Luke i. 39.

¹ App. 14.

accomplishment^a of the words spoken to her from the Lord."

(The knowledge which Elizabeth had of Mary's condition, and the sympathy she expressed, inspired her with confidence and joy.) Mary³ proceeded to say (in the power of that Spirit which abode with her for the purposes of conception), "My soul magnifies the Lord, and my spirit has rejoiced in God my Saviour, because He has looked upon the low estate of His servant; for lo! from henceforth all the generations of men shall bless me, because the Mighty One has done great things for me. Holy is His Name, and His mercy is for those that fear Him from generation to generation. He has made strong^b His arm, He has scattered the proud in the reasoning of their hearts, He has taken down potentates from thrones, and exalted them of low degree; He has filled the hungry with good things, and those who revel in riches He sent empty away. He has taken in hand His servant Israel, to remember, as He spake to our forefathers, His mercy to Abraham, and to his seed until the eon¹" (of blessedness).

Mary remained with her (kinswoman) about three months, and then retired to her own home. (When she arrived at Nazareth it does not appear that she gave any explanation of her

^a τελείωσις.

³ Luke i. 46.

^b κράτος ἐν βραχίονι.

¹ εἰς τὸν αἰῶνα, App. 2. Chron. ch. 13.

condition. She probably "kept all these things in her heart" in quiet submission and hopeful expectancy; for, with the exception of an act of faith in the angel's word, she had been no party to her own pregnancy.)

It came to pass⁴, however, in those^k days (u.c. 746) that a decree went forth from Cæsar Augustus that all the habitable^l world should register themselves (for the purpose of a general enrolment of the population of the Roman empire, in which registration Judæa was shortly after included). The roll^m itself (in the province of Syria and the East generally) first was made (for the practical purpose of taxation about ten years afterwards) when Cyrenius was governor of Syria. (It appears that through some offence which Herod had given, Augustus ordered, as early as u.c. 748, the kingdom of Judæaⁿ to be included in the registration; and an attempt was first made to administer the oaths connected therewith at the feast of tabernacles in that year. After some difficulty, the registration was proceeded with after the harvest in May, 750,) and all set out to register themselves, each to his own city. Joseph also went up from Galilee out of the city of Nazareth into Judæa to a city of David, which is called Bethlehem, because he was of the house

⁴ Luke ii. 1.

^k App. 2. Chron. Census, ch. 1, sec. 1.

^l πᾶσαν τὴν οἰκουμένην.

^m App. 5.

ⁿ App. 2. Chron. Census, ch. 2.

and lineage of David, to register himself, together with Mary^o his betrothed^p (who appears to have represented a branch line of the house of David, and to have been betrothed to Joseph as the nearest of kin) being with child, (a fact she had not yet made known to Joseph.

By this registration three objects were attained: First, the family descent, both of Joseph and Mary, from David and Abraham, though at that time resident at Nazareth, became patent to all the nation. Secondly, Mary was brought to Bethlehem for the purpose of her delivery. And thirdly, the kingdom of Judah—who, according to ancient prophecy, should ever enjoy the privilege of a “lawgiver between his feet” until Shiloh should come—was virtually reduced, at the birth of Jesus, to the condition of a Roman province^q, and the kingship of Judah returned unto the Son of God. The following is) the Book^s of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat

^o App. 13, sec. 2.

^p γυναικί not in the best MSS.

^q App. 2. Chron. Census, ch. 1. sec. 2. ^s Matt. i. 1. App. 4.

David the king ; and David the king begat Solomon of her that had been the wife of Urias ; and Solomon begat Roboam ; and Roboam begat Abia ; and Abia begat Asa ; and Asa begat Josaphat ; and Josaphat begat Joram ; and Joram begat Ozias ; and Ozias begat Joatham ; and Joatham begat Achaz ; and Achaz begat Ezekias ; and Ezekias begat Manasses ; and Manasses begat Amon ; and Amon begat Josias ; and Josias begat Jechonias and his brethren, about the time they were carried away to Babylon : and after they were carried to Babylon, Jechonias begat Salathiel ; and Salathiel begat Zorobabel ; and Zorobabel begat Abiud ; and Abiud begat Eliakim ; and Eliakim begat Azor ; and Azor begat Sadoc ; and Sadoc begat Achim ; and Achim begat Eliud ; and Eliud begat Eleazar ; and Eleazar begat Matthan ; and Matthan begat Jacob ; and Jacob begat Joseph the husband of Mary, from whom was begotten Jesus, called the Christ. Therefore, all the generations from Abraham to David were fourteen generations ; and from David to the removal to Babylon fourteen generations ; and from the removal to Babylon to the Christ fourteen generations.

Now the generation ^r of Jesus Christ was thus ; for after that His mother Mary had been betrothed to Joseph, before that they came together she was found (after arriving at Bethlehem) to be with child by the Holy Ghost. Then Joseph, her hus-

^r γένεσις.

band, being (on the one hand) righteous (as an observer of the law), and (on the other merciful and) unwilling to brand her with infamy, was desirous to divorce her secretly. (For betrothal among the Jews was an obligation little short of marriage.) But whilst he had this resolve in his mind, lo! an angel of the Lord appeared to him during a dream, saying, "Joseph, son of David, have no fear to take unto you Mary your wife^{*}, for what has been begotten in her is of the Holy Ghost. She shall give birth to a Son, and you shall call His name Jesus, for He[†] Himself shall save His people from their sins" (both from the power of original corruption and the consequences of actual transgression). The whole of this took place in order that there might be fulfilled what had been spoken by the Lord through the prophet, saying, "Lo! the "Virgin shall be with child, and shall give birth to a Son, and men shall call His name Immanuel," which, when interpreted, is, God with us.

When Joseph arose from sleep, he did as the angel of the Lord commanded him. He took with him^{*} his wife, and knew her not until that she gave birth to her Son, her firstborn. (Joseph up to this time respected Mary's sanctity. The circumstances also attending upon the birth of Jesus show cause wherefore he should always respect her sanctified virginity. With this object it may have been, for

^{*} App. 13, sec. 2.

[†] αὐτός.

^u ἡ παρθένος.

^{*} App. 11, sec. 2.

band, being (on the one hand) righteous (as an observer of the law), and (on the other merciful and) unwilling to brand her with infamy, was desirous to divorce her secretly. (For betrothal among the Jews was an obligation little short of marriage.) But whilst he had this resolve in his mind, lo! an angel of the Lord appeared to him during a dream, saying, "Joseph, son of David, have no fear to take unto you Mary your wife^{*}, for what has been begotten in her is of the Holy Ghost. She shall give birth to a Son, and you shall call His name Jesus, for He[†] Himself shall save His people from their sins" (both from the power of original corruption and the consequences of actual transgression). The whole of this took place in order that there might be fulfilled what had been spoken by the Lord through the prophet, saying, "Lo! the "Virgin shall be with child, and shall give birth to a Son, and men shall call His name Immanuel," which, when interpreted, is, God with us.

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^{*} App. 13, sec. 2.

[†] αὐτός.

^{*} ἡ παρθένος.

^{*} App. 11, sec. 2.

obvious reasons, provided that Mary's marriage with Joseph was not the result of natural affection, but a union due to the provisions of the Mosaic law, for His birth was not after the desire^r of the flesh in the woman or in a man. For) it happened^e whilst they were there that her days for giving birth to the child were fulfilled. She gave birth to her Son, her firstborn, and swaddled Him, and laid Him in a manger (or crib; for the cavern where they rested was ordinarily used for the shelter of cattle. Here they put up) because there was no place for them in the inn (or caravansary. The obscure place, however, of His abode could not conceal from the expectant faithful the person of the Incarnate God).

Chapter iii.

The Manifestation of the Birth to the Jewish people.

THERE were shepherds (pious men who were waiting for the redemption of Israel) in the same region, who were living in the open country and keeping watch by night over their flocks. (It was summer—June^a, 750—and the flocks were

^r θέλημα σαρκός, Ep. ii. 3.

^e Luke ii. 6.

^a App. 2. Chron. sec. 4.

had been called Jesus (the Saviour), for Joseph ¹ called His name Jesus, the name ² by which He had been called by the angel before He was conceived in the womb; and when the days of their ³ (Mary and her Son's) purification were fulfilled according to the law of Moses; they (the parents) brought Him up to Jerusalem to present Him before the Lord;—as it is written in the law of the Lord, “Every male which opens the womb shall be called holy to the Lord;”—and also to give a (victim for) sacrifice, according to what is named in the law of the Lord (for the poor^b), “A pair of turtledoves, or two young pigeons.”

Lo, there was (at that time) in Jerusalem a man, by name Symeon, who was righteous and devout, expecting the consolation of Israel. And the Holy Ghost was upon him; moreover it had been announced to him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. He, being in the Spirit, came into the temple at the time when the parents were bringing in the child Jesus, that they might do for Him after the custom of the law. Symeon himself received Him in his arms and blessed God, saying, “Now art Thou setting^c free (from the burden of the flesh) Thy servant, O Lord^d, according to Thy saying, in peace, because mine eyes have seen Thy Salvation (the Child), which Thou hast prepared

¹ Mat. i. 25.² Luke ii. 21.³ αἰτῶν.^b Lev. xii. 2, 6, 8.^c ἀπολύεις.^d Δέσποτα.

before the face of all the* peoples (of the earth), (first) a light for the enlightenment of Gentiles, and (secondly) a glory of Thy people Israel." (The enlightening of the Gentiles precedes the glory of Israel, which agrees with the prophecy in the temple¹.) And Joseph and His mother were in wonder at what was talked about Him. But Simeon blessed them, and said to Mary, His mother, "Behold this (Child) lies (as a stumbling-block) for the falling (from a state of supposed legal acceptance) and for the rising again of many in Israel (to the righteousness of God), and for a sign to be spoken against (by unbelievers). Even your own soul shall a two-edged sword pierce (elsewhere and on Calvary), according as the thoughts (of the disobedient and perverse) have been revealed from many hearts.

There was also (in the temple) Anna the prophetess, the daughter of Phanuel, of the tribe of Asher. She was far advanced in length of days[†], having lived with her husband seven years from her virginity, and she had been a widow about eighty-four years, who separated not herself from the temple, attending upon its services[‡] with fasting and prayers night and day, she at that very time standing^h over against them responded[†] and confessed to (Him as) the Lord, and talked about

* πάντων τῶν λαῶν.

† 107 to 110 years.

^h ἐπιστάσα.

[‡] Luke xxi. 24.

[‡] λατρεύουσα.

[†] ἀνθωμολογείτο.

Him to all who were expecting deliverance in Jerusalem.

(Angels and shepherds announced to Israel the advent of a Saviour, but the Holy Spirit and the prophetess made Him personally known to all in Jerusalem who looked for redemption. Shall not they who look for the second advent have the sign of the presence of the Son of Man revealed independent of the world, and antecedent⁴ to the manifestation of His glory to all flesh?)

When Joseph and Mary had completed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth (and abode there until they were summoned in the autumn of the same year, at the feast of tabernacles, to register their son).

Chapter b.

The Manifestation of the Birth of Jesus of Nazareth to the Gentiles, and His sojourn amongst them.

(JESUS continued at Nazareth some months, but about the time of the next registration Joseph appears to have^a gone again with Mary to Bethlehem for the purpose of registering Jesus, whose name^b was in after years found at Antioch

⁴ See Matt. xxiv. 27—30.

^a App. 15.

^b App. 2. Chron. sec. 1, 2.

upon the roll of the province of Syria. He was registered as the "Son of Joseph and Mary.")

After ¹ that Jesus had been ^c born in Bethlehem of Judæa, in the days of Herod the king, lo! Magi from the east arrived at Jerusalem (about or soon after the feast of tabernacles, October, u.c. 750, at which feast Herod was usually present, but who at this period of his life ordinarily resided at Jericho), saying, "Where is He who is by ^d birth King of the Jews? For we saw His star at its rising, and have come to worship ^e Him" (with divine service). When Herod the king heard it, he was troubled and all Jerusalem with him. And when he had gathered together all the chief priests and scribes of the people, he was inquiring from them, where the Christ should be born. They told him, "In Bethlehem of Judæa, for thus it has been written by the prophet, 'Bethlehem of the land of Judah, you are by no means the least among the leaders (or thousands) of Judah, for out of you shall come a ruler, who shall be the shepherd ^f of my people Israel.'"

Then Herod called the Magi secretly, and inquired strictly from them the time of the star's becoming ^g visible (nightly in the heavens), and (when he ascertained the time) he sent them (at that time) to Bethlehem ^h, and said (cunningly with

¹ Matt. ii. 1.

^c γεννηθέντος.

^d τεχθείς.

^e προσκυνῆσαι αὐτῷ, App. 22, sec. 3.

^f ποιμανεῖ.

^g τοῦ φαινομένου ἀστέρος.

^h App. 15.

a murderous design in his heart), "Set out and inquire strictly about the child, and whenever you have found Him, bring me word, in order that I also may come and worship Him."

They after hearing the king, set out, and lo! the star which they saw at its¹ rising was advancing² before them, until, after having arrived, it stood above (in the zenith of) the place where the Child was. When they saw the star they rejoiced very greatly; and (as it was then near sunrise) when they were come into the house¹ they saw the Child with Mary, His mother, and they fell down and worshipped Him. And after opening their treasures, they offered to Him gifts, gold (symbolical of a kingly authority), frankincense (of divine worship), and myrrh (of funeral obsequies). And when they had been divinely admonished during a dream (on that day, for they would probably sleep at noon) not to turn back to Herod, they returned to their own country by another road (witnesses of the advent of the Messiah).

After the Magi had returned home, lo! an angel of the Lord appears during a dream (the next night) to Joseph, saying, "Arise and take with you the Child and His mother, and flee into Egypt, and be there until I tell you (to return); for Herod is on the point of seeking the Child, for the purpose of destroying Him." He arose (forthwith) and took with him the Child and His

¹ ἐν τῇ ἀνατολῇ.

² προῆγεν.

¹ οἰκίαν.

mother by night and returned ^m to Egypt (instead of to Nazareth), and was there (sustained by the gold presented by the Magi) until the death ⁿ of Herod, in order that there might be fulfilled ^o the saying from the Lord by His prophet, "Out of Egypt have I called My Son."

Then Herod, when he saw that he (who had practised upon their simplicity) had been deluded^p by the Magi, was exceeding wroth, and sent forth (the next day) and slew all the male children which were in Bethlehem and in all its borders, from a child entering upon his second year and under (that is all children not exceeding the age of one year), according to the time (of the first rising of the star) which he strictly inquired from the Magi. (This order was executed also in the hamlets of the city of Bethlehem, to the distance of five or six miles, consequently) then was fulfilled what had been spoken through Jeremiah the prophet, saying, "In Ramah was there a voice heard, weeping, and lamentation, and much wailing; Rachel (whose tomb was there) weeping for her children, would not be comforted, because they are not."

But after Herod ^q had died, lo! an angel of the Lord in a dream (probably at the time of the Pass-over in March) appears to Joseph in Egypt, saying, "Arise and take with you the child and His

^m ἀνεχώρησεν, App. 16.

ⁿ App. 2. Chron. sec. 2, 3.

^o App. 6. ^p ἐνεπαίχθη.

^q App. 2. Chron. sec. 3, 4.

mother and set out into the land of Israel (not Judah), for they (namely, Herod and his son Antipater, who was heir to the throne when the innocents were slaughtered, but was put to death five days before his father died) who were seeking the soul of the child are dead." He accordingly arose and took with him the Child and His mother, and came into the land of Israel (for the purpose of returning to Bethlehem for what he had left there). But when he heard that Archelaus (another son of Herod) was reigning over Judæa instead of Herod his father (and at that time was using severe measures to secure his throne), Joseph was afraid to go aside thither (even for the temporary purpose of taking what had been left in the house at Bethlehem on their hurried flight). But when he had been warned of God in a dream, he returned^{*} into the parts of Galilee, and came and dwelt at a city called Nazareth (now for the first time mentioned by St. Matthew), in order that there might be fulfilled what had been said through the prophets, "He shall be called Nazorceus" (or a Nazarene. An appellation, which has a double application, intended by enemies to be contemptuous, when obtained by derivation from Nazareth, the city of branches. But, in fact, an appellation referring to "the Branch," named in several glorious promises² of the Messiah).

^{*} ἀπελθεῖν.

^{*} ἀνεχώρησεν, App. 16.

^{*} Isaiah xi. 1.

And the^a Child grew (in stature), and became strong in spirit, being filled with wisdom, and the grace of God was upon Him^c.

Chapter vi.

Jesus of Nazareth Confirmed in the Mosaic Covenant.

(ALL the time Jesus dwelt at Nazareth) His parents went yearly to Jerusalem at the feast of the Passover, and when He had become twelve years old (of an age to become "a son of the law"), they went up to Jerusalem according to the custom of the feast, and after they had fulfilled the (seven) days, during their return the child^a Jesus remained in Jerusalem, and Joseph and His mother discerned it not. But they having reckoned Him to be among their fellow^b travellers, went a day's journey and sought Him up and down among their relations and acquaintances. And when they found Him not, they turned back

^a Luke ii. 40.

^c The development of the boyhood of Jesus as here described was twofold: first, of body, shown by the increase of stature; secondly, in spirit, or in the increase of that function wherein Deity was residing, which was shown by the overflowing of wisdom unearthly. As yet, however, there was no manifestation of Divine attributes in Him, the mystery that overhung His birth still attended upon His childhood.

^a παῖς ὑπέμεινεν.

^b συνοδίαι.

to Jerusalem, seeking Him up and down (in the city). It happened after three days (that is, the day they journeyed without Him, the day they returned seeking Him by the way, and the day they sought Him in Jerusalem) they found Him in the Temple (whither they went for prayer, probably at the morning or evening sacrifice), sitting in the midst of the doctors^c (teachers of the Jews), both hearing them and questioning them. All who heard Him were astonished at His understanding and His answers. And when they (His parents) saw Him, they were amazed. His mother said to Him, "Son, why have You treated us thus? lo! your father and I were seeking You in sorrow." He replied to them, "Why is it that you were seeking Me? did you not know that I ought to be among My^c Father's" (servants namely, those who teach the people the law of the Lord). But they understood not the saying which He spake to them. (At that time Jesus was clearly conscious of His own Divine origin, yet at no time up to the age of thirty years did He so declare Himself as to be known to His neighbours, or even to Nathaniel, who lived within three leagues, and had heard of no good thing in Nazareth, though Jesus was there all the while.) He then went down with them, and came to Nazareth, and was made subject to them (and, as was usual at that age, was placed under His father to learn his trade, that of

^c ἐν τοῖς διδασκάλοις.

a carpenter). His mother kept all these sayings in her heart (and often thought thereupon). Jesus was advancing^d in wisdom and in stature (in development of mind and body), and in favour with God and men. (The development of Jesus was still progressive in its characteristics of stature and wisdom.

When Jesus was fifteen years old a law of the Roman Senate was promulgated throughout the provinces of the empire, which gave to Tiberius, in conjunction with Augustus, imperial power over the provinces in the East.

At some period during the youth of Jesus it appears that the house of Joseph and Mary received the children of Joseph's^e brother, who from the death of their father fell under the protection of their uncle. They were by name James, and Joses, and Judah, and Simon, but were usually called "the brethren of Jesus" or "of the Lord." They appear to have been senior to Him. After awhile Jesus lost His own reputed father, Joseph, by death, and continued to abide with His mother and His brethren, and took His share in her maintenance by the labour of His own hands. He was known among His neighbours as "the carpenter" and "the carpenter's son," and gave no intimation to the world of His divine nature or mission during the eighteen years of youth and manhood, in which he continued to reside in quiet at Naza-

^d προέκοπτε, as a pioneer.

^e App. 75.

reth. He was a member of the Synagogue, and it was His "custom" to assist in the worship of the Synagogue on the Sabbath days by reading the appointed Scriptures under the direction of the master of the Synagogue, but it does not appear that He taught in the Synagogue until after His baptism, for the people were not surprised until He sat down⁵ to teach. Thus lived Jesus of Nazareth as a private person in humble life until the time came that He should commence His Gospel, or message of good tidings, to mankind.)

Chapter iii.

The Baptism of Jesus of Nazareth, and the announcement from Heaven of His Divine Sonship to John the Baptist and his Disciples.

THE beginning¹ of the Gospel of Jesus Christ, the Son of God (was on this wise), as it had been written in the prophets², "Behold I send my messenger before Thy face, who shall prepare Thy way before Thee."

In³ those⁴ days (whilst Jesus dwelt at Nazareth in the autumn of 779) John the Baptist arrives and preaches in the wilderness of Judæa, saying,

⁴ Luke iv. 16.

¹ Mark i. 1.

² Matt. iii. 1.

⁵ Luke iv. 20.

² Esai. xl. 3. Mal. iii. 1.

³ App. 18.

“Repent, for the kingdom^b of heaven has drawn near.” For this is he that was spoken of by the prophet Esaias, saying, “The voice^c of one crying in the wilderness, ‘Prepare the way of the Lord, make His paths straight.’” John^d himself had his clothing made of camel’s hair (rough and coarse) and a girdle from an animal’s hide about his loins, and his food was locusts and wild honey. Thus John^e existed in the wilderness (at first preaching, and then) baptizing and preaching the baptism of repentance for the remission of sins (until that at the direct call of God he came to the Jordan).

In the fifteenth^f year of the hegemony of Tiberius^g Cæsar (early in the spring of the year u.c. 780) when Pontius Pilate was governor of Judæa (who began to govern in the summer of 779), and Herod (Antipas) was tetrarch of Galilee (751), and Philip his brother was tetrarch of the country of Ituræa and Trachonitis (751), and Lysanias the tetrarch of Abilene, in the high priesthood of Annas^d and Caiaphas, the word^e of God comes upon John the son of Zacharias (and Elizabeth the cousin of Mary the mother of

^b App. 39.

^c Matt. iii. 3. Mark i. 3.

^d Matt. iii. 4.

^e Mark i. 4.

^f Luke iii. 1.

^g App. 2. Chron. ch. 5, sec. 1.

^d App. 17. Annas was deposed by the Romans, u.c. 779, at least from all offices of political influence. Hence a joint office appears to have ensued between Annas and his son-in-law and successor, Caiaphas, which continued at the death of Jesus.

^e ῥῆμα.

Jesus) in the wilderness, and he arrives (under obedience to that word) at all the country about the Jordan, preaching a baptism of repentance for remission of sins, as it had been written in the book of the words of the prophet Esaias, "The voice of one crying in the wilderness, 'Prepare the way of the Lord, make His paths straight; every valley shall be filled, every mountain and hillock shall be levelled, and the crooked places shall be made into a direct road, and the rough ways smooth; and all flesh shall see the salvation of God!'" (namely, "the Holy Thing" born of the Virgin Mary).

Then (after the passover) went^a out to him Jerusalem, and all Judæa, and all the country neighbouring upon the Jordan, and were baptized by him in the river Jordan, openly confessing their sins. But John continued^f to be clothed in camel's hair, and a girdle of hide about his loins, and he continued to eat locusts and wild honey. (He did not change in more educated districts his former austere habits of life, but rebuked with great severity the hypocrisy of those who living in luxury and sin came to his baptism.) For when^g he perceived many of the Pharisees and Sadducees coming to his baptism, he said to them and to the multitudes^h who came to be baptized by him, "Offspringⁱ of vipers, who has suggested to you to flee

^a Matt. iii. 5. Mark i. 5. ^f ἦν ἐνδεδυμένος. Mark i. 6.

^g Matt. iii. 7. ^h Luke iii. 7. ⁱ Matt. iii. 7. Luke iii. 7.

from the coming wrath? Yield fruit worthy of your repentance, and do not think to say in yourselves, We have Abraham for our father. For I tell you that God is able from the stones (which are) here (the hardest hearts of those around) to raise up children to Abraham. Already the axe is laid at the root of the trees, every tree therefore which yields not good fruit is cut down and thrown out for firing."

Whilst the³ people were in expectation, and whilst all were reasoning in their hearts about John, lest perchance he himself might be the Christ, John answered to all, saying, "I baptize⁴ you with water to repentance, but He who is coming after me is mightier than I;" and he preached⁵, saying, "There comes a stronger than I, the strap⁶ of whose sandals I am not sufficient, when I have stooped⁷ down, to unloose⁸ and to bear His sandals⁹. (I am not worthy to be his menial slave.) I have baptized¹ you in water, but He shall baptize² you in Holy Spirit and fire. (A prophecy of the day of Pentecost. Those, who receive His baptism and are unfaithful to its graces He will not suffer.) In Whose³ hand is the fan, and He will thoroughly

³ Luke iii. 15. ⁴ Matt. iii. 11. Luke iii. 16.

⁵ Mark i. 7. ⁶ Mark i. 7. Luke iii. 16. ⁷ Mark i. 7.

⁸ Mark i. 7. Luke iii. 16. ⁹ Matt. iii. 11.

¹ Mark i. 8. ² Matt. iii. 11. Mark i. 8. Luke iii. 16.

³ Matt. iii. 12. Luke iii. 17.

cleanse His threshing-floor, and will gather the wheat into His garner, but the chaff He will burn with fire unquenchable." (The spirit of purification in holy baptism, becomes in them the fire of destruction.) And many⁴ other things in his exhortation he preached to the people. And it came⁵ to pass, after all the people had been baptized, that Jesus⁶ in those days (whilst John was proclaiming the character of the Messiah) arrived from Nazareth⁷ of Galilee and was⁸ then present at the Jordan⁸ with John, to be baptized of him (probably on the day of Pentecost, u.c. 780). But John (had knowledge^h of his cousin as a holy and devout person, and from his intercourse with Him at the Jewish festivals, discerned Him to be a righteous observer of the moral as well as the ceremonial law of God, and the one of all others that needed not baptism for the grace of repentance. He therefore put hindrances in His way, and) forbad Him, saying, "I have need to be baptized of You, and do You come to me?" Jesus replied, "Suffer it now, for in this manner it is fitting that we fulfil every righteousness" (of the kingdom of heaven). Then he suffered Him, and Jesus was⁹ baptized by John¹ at the Jordan, and after Jesus had¹ been baptized, He ascended^k

⁴ Luke iii. 18. ⁵ Luke iii. 21. ⁶ Mark i. 9.

⁷ Matt. iii. 13. ⁸ *παρὰ τὴν ἑρμηνείαν*. ⁹ Matt. iii. 13. ^h App. 20.

⁸ Mark i. 9. ¹ *ἐκ*, not *ἐν*. ¹ Matt. iii. 16. Luke iii. 21.

^k *ἀνέβη ἀπὸ*, not out of.

him as the sign of the Messiah. And the people saw the outward sign remaining upon Him, as indicating the person about whom the voice spake.)

Chapter biii.

The Genealogy of Jesus of Nazareth from Adam.*

AND Jesus¹ was Himself hard^b upon thirty years of age (when) commencing His ministry, being, as He was customarily reckoned (by lineal descent) the Son of Joseph, which was the son of Eli (whose daughter Mary he had married), which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er,

* App. 4. ¹ Luke iii. 23. ^b *ἄσπετος*, App. 21. sec. 3.

which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God. (This register was

that of the descent of blood kept at Nazareth. The claim of Joseph to the throne of David was proved from the register kept in Bethlehem the city of David. The title of Joseph to the throne passed by marriage to his wife, also of the same blood, and through her to Joseph's reputed Son.

Such were the pedigrees of Jesus of Nazareth, received and acknowledged among the Jews; such the blood that flowed in His veins. Biographical notices ordinarily pass on rapidly from the pedigree and the childhood of a man to the incidents of life. In ordinary children there are no peculiarities of nature which seem to suggest the arrival of a "new man into the world." But with respect to Jesus of Nazareth, the historical statements are on the one hand combined with constant and startling claims to supernatural origin. On the other hand those claims are made in each Evangelist so incidentally and independently as to carry their own evidence of the fact. Hence there is induced upon the mind of the reader a strong persuasion that Jesus at His birth, from Mary the daughter of David and of Abraham and of Adam, was the Son of God incarnate, both God and Man—that at twelve years old He was Himself conscious of His own origin, although the power of Deity was not then manifested openly—that at His baptism the presence of Deity became, by outward signs, sensible to human sight and hearing, in order that thenceforth

His power might be regarded as Divine by all within the range of its influence.)

Chapter ix.

The Temptation and the Victory of Jesus of Nazareth over the Devil.

(AFTER it had been publicly announced at His baptism that Jesus was the Son of God, He virtually commenced a mission to free mankind, now "led captive by Satan each after the liking of his own will." But, to release that nature which "the strong man armed" had appropriated to his own purposes, it was needful, "first to bind the strong man." Satan must be vanquished in his own battle-field, in the cravings, the sympathies, and the aspirations of human nature. We are therefore assured that Jesus was, as the Son of Man, "tempted in every respect as we are, yet without sin."

We inquire what had been the means employed by Satan in tempting men, and what had been the materials he had used, in order that we may see how far Satan exhausted every mode of attack which could be brought to bear upon Jesus of Nazareth. Satan had, in the Garden of Eden, appeared in the form of an animal which was not then a reptile*, and had so engaged the attention

* Gen. iii. 14.

of Eve, that he presented arguments which deluded her reasoning powers ; and by the assistance of a lie he led her to the conclusion he desired.

In the case of Job, he obtained from God certain permissive powers. Under what guise he acted is not stated, excepting on one occasion he had the assistance of Job's wife.

In the times of the kings of Israel he was "a lying spirit in the mouth" of prophets, and so took the guise of a man who was a prophet. How often, under the Mosaic dispensation, he has appeared as "an angel of light" we are not told, but we are informed that his power under such guise will be so great that the "very elect" of God will hardly escape.

Now, what are the materials in the case of Jesus of Nazareth, and what are the guises he could, with effect, put on under the circumstances before us ? First, John the Baptist had publicly declared that "God was able of stones to raise up children to Abraham." Also a Voice from Heaven had publicly declared that Jesus was "the Son of God," and highly "approved" by His Father. After this Jesus was sent into the desert for forty days ; He was with the wild beasts, and was tempted of the devil. But we are not told under what guise ; nor are we told what materials Satan used upon that occasion.

After the forty days, Satan, in the guise of a companion, talking with Jesus [probably as a priest

or Levite; for we cannot suppose that He who surprised the doctors when twelve years old, did not often repeat His questions to the teachers of Israel, and hold converse with them], employed the materials at hand, namely, the convertibility of stones, spoken of by John the Baptist, and the knowledge that Jesus was the Son of God. It was a reasonable act that a hungry person, having the power, should satisfy his appetite. Further, if He was the Messiah the Jews expected, it was needful that He should seek to become a mighty king; and if He was the Son of God, it was a consequence that He who had angels about Him as His appointed guard, should trust to a promise of God, which declared that if in danger they should bear Him in their hands. Why, then, should He not attempt to fulfil the prophecy that the Messiah should "suddenly come to His Temple," and descend from above among the assembled multitude in the area below. Such materials Satan, in the guise of a man, could use, and did use, we are told, in a guise which enabled him to lead Jesus about and converse with Him on these subjects; but without the effect of a fall, and without detection.

The presence of the angels suggested the opportunity of a new guise; they were ready to minister, but had not yet begun to supply food. Why should not Satan personate one of them, and use some or all his materials over again? We are told Satan "stood aside" for a time, but "came

up" and employed the same materials in a different order, and carried Jesus from place to place, but yet so as not to discover himself, until, at last, he demanded for himself, not the lawful homage of a man to a liege lord, but the spiritual adoration of a creature falling down to worship God. Jesus then discovered who he was, and declined all further intercourse.

Such are the circumstances under which the three Evangelists present the following particulars of the conflict, which we take in the order of St. Mark, St. Luke, and St. Matthew.)

Jesus ¹, being full of ^a Holy Spirit (but not yet in the power ² of the Spirit as stated in the sequel), retired from the Jordan. Then ³ He was led up in ⁴ (and) by ⁵ the Spirit (for what purpose His Father had not informed ^b Him) into the wilderness ^c to be tempted ^d by the devil. And immediately ^e (upon His arrival) the Spirit casts Him out into (the recesses of) the wilderness (where the "Son of Man" was left to the resources of His own humanity, in order that, by obedience, He might Himself accomplish a victory over the Evil One, before that, as the Son of God, He commenced a mission for the salvation of others from his thralldom). He was there in ^f the wilderness forty

¹ Luke iv. 1.

^a No article.

² Luke iv. 14.

³ Matt. iv. 1. Luke iv. 1.

⁴ Luke iv. 1.

⁵ Matt. iv. 1.

^b App. 24.

^c App. 23, sec. 1.

^e Matt. iv. 1.

^d App. 23, sec. 2.

^f Mark i. 12.

⁶ Mark i. 13. Luke iv. 2.

days, being (during that time) tempted by Satan^a, the devil¹, and He² was with the wild beasts. And the angels^c were ministering unto Him. He³ ate nothing in those days. Having⁴ fasted forty days and forty nights, when⁵ they were ended, He was afterwards hungered⁶. And⁷ the devil (assuming a suitable guise and using the materials at hand, proceeded to hold converse with Jesus) said to Him, "If You are the Son of God, tell this stone that it become a loaf of bread" (merely to satisfy hunger). Jesus (having as yet received no direct commission from the Father in any way to employ the power of His Sonship, to work miracles, or to manifest Himself, had still recourse to the guide, whereby He had hitherto done His Father's will) replied (out of the law to which, in the Temple, he had professed obedience in His twelfth year), "It is written, 'Man does not live upon bread^a alone, but upon every¹ saying of God.'"² Then the devil, leading³ Him^b on, showed Him (by setting forth their geographical localities, or by some other ordinary process, so that Jesus did not discern the spiritual nature of the person who addressed Him as a man) all the kingdoms of the habitable world in a brief space of time. And the

^a Mark i. 13.

¹ Luke iv. 2.

² Mark i. 13.

^c App. 23, sec. 4, *δεηκόντων*.

³ Luke iv. 2.

⁴ Matt. iv. 2.

⁵ Luke iv. 2.

⁶ Matt. iv. 2.

⁷ Luke iv. 3.

^a Luke iv. 4.

¹ *παντὶ ῥήματι*.

² *ἀναγών*.

^b *ἀλλ' ἐπὶ*, &c., and *εἰς ὅρος*, &c., are omitted as doubtful readings.

devil said to Him, "To You I will give all this authority, and the glory of these (kingdoms). Because it has been given over to me, and I give it to whomsoever I wish." (He was making, as a man, an extraordinary offer, this statement, therefore, appeared needful to give weight to his words.) "If You, therefore, will worship before¹ me (do obeisance to, as your liege Lord), all shall be Yours." Jesus replied², "It is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve'" (using the same Greek word in its highest spiritual sense and in another grammatical construction).

Then he led Him to Jerusalem, and made Him to stand upon the wing of the Temple (where the priests and Levites were in the habit of walking as on the flat tops of other houses), and said to Him (probably at the same time alluding to the Angels in attendance), "If You are the Son of God, cast Yourself down hence, for it is written, 'He shall give His angels charge about You, to watch You strictly, and that they raise You on their hands, lest You dash Your foot against a stone.'" Jesus replied, "It has been said, 'Thou shalt not tempt the Lord thy God.'" (Some notion among the Jews arising from the prophecy, "The Lord³ whom ye seek shall suddenly come to His Temple," was probably the ground of the third temptation.

¹ ἐνώπιον ἐμοῦ, App. 22, sec. 3.

² ὑπάγε &c. not in the best MSS.

³ Mal. iii. 1.

Had the devil the mere idea of exposing Jesus to self-destruction, he might have accomplished that from a precipice in the mountainous districts of the desert.)

When he had completed every temptation (which could, under present circumstances, be applied to the pure and sinless nature of Jesus, and had even brought in the presence of the attendant angels to back his last proposition) the devil (having now been with Him, in some manner, for more than forty days) stood apart from Him until an opportunity¹. (Jesus, unconscious that His companion had been more than a man, appears to have set out on His way back from Jerusalem alone, travelling as any other "son of man," but with the angels in attendance. Satan, though foiled hitherto, was unwilling to let slip the opportunity that the continued fatigue and increasing hunger of Jesus afforded. When, therefore, the attendant¹ angels did not minister to Jesus, as He was travelling on the road from Jerusalem, the devil might well take up the idea of himself personating one of these angels of light. In this way) the tempter^{m 2} (that is, the same person before engaged in that occupation) cameⁿ up to Him, and said to Him (upon the same principles as before, for he had no other upon

¹ ἄχρι καιροῦ ἀπίστη, App. 23, sec. 3.

² Mark i. 13. Matt. iv. 11.

³ Matt. iv. 3.

^m ὁ πειράζων.

ⁿ προσελθών.

which he could act; the second assault, also, might be better timed than the first, and was under more powerful auspices), "If You are the Son of God, say that these stones (which were on the road) become loaves of bread." But Jesus (who had before given the best and the wisest possible reply) said (in similar words), "It is written, 'Man shall not live upon bread alone, but upon every saying that proceeds from the mouth of God.'" Then the devil takes^o Him along with himself (by spiritual power back) into the holy city (now so called from its proximity), and places Him (as before) upon the wing of the Temple, and tells Him, "If You are the Son of God, cast Yourself down; for it is written that 'He shall give His angels (who were still apparently waiting for the purpose, ready to carry out the proposition which one of their fellows was making) charge concerning You, and they shall raise You on their hands lest You should dash Your foot against a stone.'" Jesus replied, "Again it is written, 'Thou shalt not tempt the Lord thy God.'" (Wonderful constancy! a marvellous escape from a fall! Why did not Jesus, as well as Eve, believe the devil when all things seemed so fair, so plausible, so real?)

Again the devil (by spiritual power) takes Him along with himself to a very high mountain (probably in the direction of Galilee, and possibly to

^o παραλαμβάνει, App. 22, sec. 2. .

the "exceeding high mountain" of transfiguration, the scene both of the ultimate victory of Jesus over Satan, and of the manifestation of His future glory), and shows Him (by such visionary representations as the minds of men are ordinarily deluded with, and in which, being spiritual or mental, time is no element) all the kingdoms of the world, and the glory of them, and says to Him, "All these things I will give You, should You fall down and worship me" (as a spirit, with *Latria*. By this demand of spiritual worship, Jesus perceived the devil's cloven foot. The devil had, for the first time, asked Him to commit an open sin). Then Jesus replied, "Withdraw, Satan; for it is written, 'Thou shalt worship the Lord^a thy God, and Him only shalt thou serve.'" Then the devil (detected and routed) left Him; and lo! the angels' (who had been in attendance, and, with more than intense interest, awaiting the hour of victory, which at least they "who have joy in heaven at the repentance of one sinner," hoped for and earnestly desired) came up and ministered to Him (and supplied His present wants.

There is no reason to suppose that Satan ever again came into immediate personal conflict with Jesus, who, on the contrary, when subsequently referring to the power He possessed over the evil

^p Dat. case. App. 22, sec. 3, art. 2.

^q Accus. case. App. 22, sec. 3, art. 1.

^r App. 23, sec. 4.

one, said, "I saw Satan like lightning fall from heaven." Nor was this a victory over Satan only, but over the world and the flesh also. For Satan had tempted Him through the desire of His flesh, the desire of His eyes, and the pride of His life,—the three portals of humanity at which, when left open, sin finds ready admittance into man's nature.)

Chapter x.

Remarks.

(JESUS had now passed through the circumstances of growth and increase, from infancy to manhood, with a contented mind and an obedient spirit. He had lived the life of man under the curse of eating bread in the sweat of His brow, and whilst He was cognizant of an eternal origin, He had been content by His mortal hands to minister to His mother's wants. Proof He was against self-pleasing and self-seeking even in a meal of bread, the applause of the populace, or the aggrandisement of empire.

The natural powers of Jesus were expanding for 30 years, until He became acquainted as man with all things necessary for His office, and had "learned obedience" and lowliness of life. At first a babe¹, like to other babes, He grew in stature and was strengthened in spirit, until He became full² of

¹ Matt. i. 25. Luke ii. 21.

² Luke ii. 40.

wisdom. And when He was twelve years old, a boy in all exterior circumstances like other boys, His wisdom enabled Him to ask and to answer questions in a manner which surprised the learned doctors³ of the Law. As to extent of subject, however, there is no evidence that His knowledge reached beyond what all children were taught, or what they ought to have been taught, under the Mosaic covenant. But His proficiency was amazing. To this He added a knowledge of His own origin⁴ and destiny⁵. Joseph and Mary, also, had much private information⁶ respecting Him and His office, not at that time divulged by them. After His twelfth year His knowledge was further on the increase^a in the direction of His mission, chiefly in a sound and truthful acquaintance with the teaching of the old Scriptures. This He resorted to in the temptation, and subsequently in the sermon at Nazareth. It appears that He had the knowledge required for the full discharge of His mission, natural, or supernatural. But it does not appear in the person of the Christ, God and man, that His knowledge was ever redundant and beyond the occasion or period of His mission. All things relating to the Christ appear to have been progressively made known to Him by the Father, so that every action of His life, word of His mouth,

³ Luke ii. 47.

⁴ John i. 29. 36.

^a *πρόκειται*. Luke ii. 52.

⁴ Luke ii. 49.

⁶ Luke ii. 51.

or thought of His heart, was an honest reality, and appropriate to the occasion. Herein, in the following pages, will be found to lie the great mystery respecting the Person of the Messiah. How, as being very God He was equal to, but as being very man He was inferior to the Father. He had Divine knowledge in respect of all things connected with the material or supernatural world. He had, as God, the knowledge of the hearts and thoughts of men, and an acquaintance with things past and future, which did not affect the Person of the Messiah. But there is no evidence that He had knowledge of any thing which concerned Himself, until He had acquired it on earth by instruction or experience. Such was the humiliation of the Incarnate God. For instance, before His transfiguration He had not the knowledge which Moses and Elijah were sent to communicate to Him. After that interview He knew when, how, and by whom His mortal hour should come. He began to speak of the same more freely to His disciples. But even after that, the hour of His final glorification was hidden from the Son Incarnate, and known to the Father⁷ only.

We contemplate, therefore, in Jesus of Nazareth, a person who is truly God in all things appertaining to Godhead, and truly man in all things pertaining to manhood. He knows as God on the one hand, He knows as man on the other hand;


⁷ Matt. xxiv. 36. Mark xiii. 32.

possessing in some things knowledge from eternity, and unlimited by manhood ; in other things knowledge acquired on earth and limited by human intelligence. His temptation, therefore, was in every respect real, because He did not know either the object for which He was led into the wilderness, nor did He recognize the person of the tempter in the various guises in which he presented himself, until that he demanded the unholy act of spiritual worship ; Jesus then “knew the tree by its fruits.”)

Chapter xi.

*Jesus revisits John the Baptist at the Jordan,
July, u.c. 780.*

(FROM the birth of Jesus of Nazareth to His thirtieth year no object or purpose can be traced in His conduct further than to do His duty in that station of life in which the providence of God had placed Him. As yet He had lived only after the manner of a man, and with the objects of ordinary human life before Him. He was consequently known only as a man to the circle of His neighbours. And to those who had “laid up in their hearts,” and had cherished the recollection of the events of His marvellous birth and childhood, He was still a mystery, whose depth they were unable to fathom. It had been told



them He was "the Son of the Highest," "the Son of God." But there had been in His personal acts no evidence of the fact. There had moreover been a further testimony from heaven of His unearthly origin, "This is My beloved Son in whom I am well pleased." Great therefore must have been the expectation of those who were acquainted with all the facts of His origin, and who patiently waited the manifestation of the sonship with all "these things in their hearts."

After the temptation Jesus returned to John the Baptist and to his disciples; and) John gave¹ evidence, and cried out, saying, "This^a is He of whom I said, He who comes after me has taken precedence of me, because He was my chief^b." (This testimony John gave to the Messiah, who was as yet unknown^c to him individually. The Evangelist himself remarks, of the Messiah,) We all have received of that which filled Him, even grace (renewed) for grace (used). For the law (the covenant in which they were born) was given by means of Moses. But grace and truth came by means of Jesus Christ. (Moses indeed went up into the mount,) but no one (not even Moses in that covenant) has seen God at any time. The only begotten Son who exists in the bosom of the Father has set^d Him forth (to the perception of men). During

¹ Luke iii. 21.

^a οὗτος, Jesus was present.

^b πρῶτος, App. 20.

^c App. 20.

^d ἐξήγησατο.

the time He was at the Jordan a message arrived from the Sanhedrim, who probably had heard of the heavenly recognition of the baptism of Jesus. They sent, therefore, to ascertain whether John claimed to be the promised Messiah. For by baptizing he indicated that he wished to found a new society, and the recognition of his baptism by a voice from heaven was not to be passed by unnoticed when the expectation of the appearance of a king to sit upon the throne of David was universal.)

And this is the evidence² of John, when the Jews (that is, the Sanhedrim, the representative of the nation) sent from Jerusalem priests and Levites in order that they might question him, "Who are you?" John confessed and refused not (a reply), but confessed, "I am not the Christ." And they question him, "What then? Are you Elias?" (returned into the world.) He said, "I am not." "Are you the (promised) prophet?" (like to Moses.) He answered, "No." They therefore said to him, "Who are you? that we may give an answer to those who sent us. What say you about yourself?" He (then referred them to the prophecy of Isaiah, and) said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said the prophet Esaias." (The popular notion was that the Christ, and the prophet promised by Moses, were two distinct

² John i. 19.

persons ; also that Elias would some day return in the body, in which he had ascended. John declares that he is not any one of the three persons they expected.) They who had been sent were of (the sect of) the Pharisees (who well understood the import of a new baptism. They expected baptism to be the initiatory rite into a new sect or school), therefore they questioned him and said, "Why then do you baptize, if you are not the Christ, nor Elias, nor the Prophet?" John answered (and explained), saying, "I baptize in water," (and knowing that Jesus had returned and was then amongst his hearers, he added), "but there stands in the midst of you One whom you know not; He is the Person Who, though coming after me, has taken precedence of me. The latchet of Whose sandal I am not worthy to loose." These things took place in Bethabara (or Bethany) along the other side of Jordan where John was baptizing. (John admitted that he was founding a new society, but denied that he was administering the baptism of the Messiah. His reply, therefore, could not be satisfactory to the Sanhedrim. He not only was himself laying the foundation of a new sect without any apparent authority, but also he announced that another Person, his Chief, would administer a superior baptism, and lay the foundation of another sect. It will therefore not be out of the common order of things should John, who is living in a district under the dominion of

Herod, be delivered up to the Sanhedrim at Jerusalem by the temporal power.)

On the morrow * (after his answer to the Sanhedrim) John sees Jesus coming towards him, and says (to the people), "Lo! the Lamb of God, which takes away the sin of the world." (Original sin by grace, actual sin by pardon of the penitent and believing soul.) "This is He about whom I said" (some time before the baptism of Jesus), "'There comes a man' after me, who has taken precedence of me, because He was my Chief':" (as such however) I did not know ^b Him" (although he had often seen Jesus at the feasts, and perhaps elsewhere, as his cousin in the flesh). "But" (this he knew) "in order that He (the Messiah) might be made manifest to Israel, for this reason I came baptizing in water." (All who heard the voice and saw the Spirit descend and rest upon Him had evidence of His manifestation.)

John gave (further) evidence, saying, "I saw the Spirit descending from heaven like a dove, and it remained upon Him, and I knew Him not, but He that sent me to baptize in water" (John now gives to his disciples that authority for his baptizing which he withheld from the messengers of the Sanhedrim) "said to me, 'Upon whom you shall perceive the Spirit descending and remaining upon Him, this is He who baptizes in Holy Spirit.' I have seen (this sign) and I have given evidence

* App. 24. ^c *ἀντὶς*. ^d App. 20, *πρῶτός μου*. ^e App. 19.

that this is the Son of God." (From what he saw and heard, John recognized in his holy and devoted cousin, the Messiah, the Son of God, and he appeals to his disciples as being witnesses of what had occurred at the Jordan probably less than fifty days before, namely, that the Spirit descended and remained upon Jesus at His baptism. Upon that evidence he calls upon them to receive his present declaration, that Jesus is the Son of God. Thus the baptism was referred to by John in his general teaching as a public manifestation of the Divine character and Sonship of Jesus.)

Again on the morrow³ (after the above declaration, that is, on the second day after the answer to the Sanhedrim), John stood with two of his disciples (Andrew and John) and gazed upon Jesus as He walked, and (directing their attention to the prophecy of Isaiah liii. 7) said, "Lo, the Lamb of God!" (Thus John prepared their minds for a fellowship in the sufferings of Christ.) The two disciples who heard him talking, followed Jesus; but He turned round, saw them following, and said, "What are ye seeking?" They replied, "Rabbi,"—which, translated (into Greek), is "Didascalé," or Teacher,— "where do You abide?" Jesus said, "Come and see." They came and perceived where He was lodging, and abode with Him that day, for it was near the tenth hour (four¹ o'clock. Thus the return of Jesus to the Jordan after the

³ John i. 35.

¹ App. 236.

temptation was in fact the commencement of His mission. John suggested to his disciples that the Messiah was there whom they ought to follow, and Jesus received those who came to Him. The disciples of John, however, were not prepared to go over to Jesus in a body and to receive the Lamb of God.)

Andrew, the brother of Simon Peter, was one of the two (the other being John himself) that heard John (Baptist), and followed Jesus. He in the first instance finds his own brother Simon, and tells him, "We have found the Messiah," which is, when interpreted, the Christ. And he brought him to Jesus (the next morning). And when Jesus looked upon him, He (as was usual with teachers towards their disciples, promised him a new name, and) said, "You are Simon, the son of Jona; you shall be called Cephas, which, translated (into Greek, is Petros, and into English), is rock (or stone. The name of Peter, which Simon then received by promise, was in the sequel confirmed to him).

Chapter xii.

*John for a time disappears from the records, and
Jesus prepares to return into Galilee.*

(No further mention is made of John. The record proceeds with what Jesus did in the

absence of John, who had probably been delivered up [as appears from the records of St. Matthew and St. Mark in the sequel] to the Sanhedrim, for the offence of baptizing without establishing a claim to be the Messiah. Further)

On the morrow^a (after this interview, that is on the third day after the answer of John) Jesus (for some cause, possibly because John was delivered up by Herod to the Sanhedrim) desired to go out into Galilee (and to Nazareth), and finds Philip (of whom He appears to have had a previous personal knowledge), and says to him, "Follow Me." (This call to Philip was never repeated, he was a constant disciple from the first.) Philip was of^b Bethsaida, the city of Andrew and Peter. Philip finds Nathanael, and says to him, "We have found Him of whom Moses in the law, and the prophets, wrote, Jesus the Son of Joseph, of Nazareth." Nathanael (who knew Nazareth well) replied, "Can there be any good thing from Nazareth?" Philip rejoined, "Come and perceive" (for yourself. He set out and) Jesus perceived Nathanael coming towards Him, and speaks about him (within the hearing of Nathanael), "Lo! truly an Israelite in whom there is no guile" (whose heart is honest and true)! Nathanael says, "Whence do You recognize me?" Jesus (in order to apprise him of His Divine nature) replies, "Before Philip called

^a App. 25. John i. 43.

^b *ἀπό—ἐκ*. See John vii. 42; xi. 1; also i. 46. *ἀπό* syn. with *ἐκ*.

you, whilst you were under the fig-tree, I perceived you." (This is the first occasion when the Divine attributes of Jesus became manifest.) Nathanael (was aware that no one was cognizant of what had passed under the fig-tree save God only; he therefore at once applied to the person of Jesus his Scriptural knowledge of the promised Messiah, and) answered, "Thou art the Son of God, Thou art the King of Israel." Jesus replied, "Because I said, 'I perceived you under the fig-tree,' do you believe (in His Divine origin and in His Messiahship upon earth)? ye shall see greater things than these." He says to him, "Amen, amen (most assuredly), I tell you, ere long^c you shall see the heaven opening (itself), and the angels of God ascending and descending upon the Son of Man." (Nathanael had been the first to acknowledge Jesus, whilst in humiliation, to be the Son of God, without miracles of healing. He was one day to have clear demonstration of His Sonship, and of the manner in which the messengers and the blessings of God descended by His means from heaven to earth as by a ladder.

We have now arrived at a point in the biography of Jesus to which particular attention is due. Jesus had struck by His Divine power the heart and the conscience of Nathanael; and Nathanael gave out the sweet response of adoration and love. When Jesus hereafter proceeds to touch in like

^c ἀπ' ἄρτι.

manner the consciences of other men, we may expect in some a quick and deep response, but in others the discordant notes of hatred and contempt. The action of truth upon the soul Jesus Himself taught in the sequel to be the ground of the love of the one man, who cometh to the light, and of the hatred of the other, who comes not to the light, "lest his deeds be reproved.")

Chapter xiii.

Jesus returns from the Jordan, and begins to teach and preach in Galilee, without Miracles, during the remainder of the Summer of U.C. 780.

Now¹ after Jesus had heard that John was delivered^a up (to the Sanhedrim), He returned into Galilee (to Nazareth. The time had now arrived when the Divine nature of the true Christ should become manifest, first in His own sayings, and afterwards in His own doings; for in the power of the Spirit He is commissioned in Galilee to speak with acknowledged "authority," and subsequently "to do signs and wonders." We now enter upon that portion of the combined record which lies between this manifestation of Himself, and its effect upon His followers, namely, their confession that He was "the Christ, the Son

¹ Matt. iv. 12.

^a *παρεδόθη*. App. 27.

of the living God.”) After He had left Nazareth^b, He arrived at Capernaum by the sea-side, and occupied a house^c in the confines of Zabulon and Nephtholim, in order that the saying by Isaiah the prophet might be fulfilled, saying, “O land of Zabulon and land of Nephtholim, which are on the (high) road of the sea beyond Jordan, Galilee of the Gentiles; the people who sat in darkness have seen a great light, and to those who sat in the place and shadow of death a light has arisen!” From that time Jesus began to preach^d. (As yet, however, it does not appear that Jesus had called any one to follow Him except Philip, therefore He was for the present nearly or entirely alone in His circuits.)

For after² John had been delivered up, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, “The season is fulfilled, repent³, for the kingdom⁴ of heaven^e and of God is at hand; repent,⁵ and believe through the Gospel.” (This is the summary which St. Matthew and St. Mark give of the first section of that missionary system which Jesus adopted as the most suitable to render His message of mercy effectual among the different classes of the Israelites.

St. Luke goes on to say,)

Jesus⁶ had returned^f in the power of the Spirit

^b καταλιπών. App. 26.

^c κατέκρησεν.

^d App. 28.

^e Mark i. 14.

^f Matt. iv. 17.

² Matt. iv. 17. Mark i. 15.

³ App. 39.

⁴ Mark i. 15.

⁵ Luke iv. 14.

⁶ App. 16.

into Galilee, and (in consequence of this manifestation of spiritual power) a fame went out through all the country concerning Him (wherever He went. As yet He had done no miracles, but) He taught^s in their synagogues, being glorified by all (whose hearts vibrated to the truth. His fame appears to have been confined to Galilee, and possibly to the neighbourhood of Capernaum.

The preaching with which Jesus thus commenced His public career was, "Repent;" and the sole object for which He now lived was the recovery of mankind from a state of sin and corruption, a state of helpless weakness, blind ignorance, and hopeless decay. This recovery He sought by no intellectual development, no social advancement, but by the regeneration of the living soul after the image of Him who created it in His own likeness, an actual change of the inner nature of man. If Jesus be looked at as a politician, a philosopher, a patriot, a philanthropist, He presents to the minds of those who study His history a perplexing enigma. Allow Him to have a nature more than human, allow Him to have thoughts and to perform actions in keeping with such a nature, allow Him to have a benevolence and a self-devotion for the benefit of others, pure and passionless, you have then an intelligible conception of Jesus of Nazareth, and may read the coming events of His life not only with an object and a

^s App. 28.

purpose, but with a loving heart and a tearful eye. He called upon all who partook of His nature, to love as He had loved; and “no man,” said He, “has greater love than this, that he lay down his life for his friends.” Let us attain to this love, and the object of all that Jesus said and all that Jesus did, yea, and all He suffered too, has been attained in us.

Chapter xib.

The Sermon at Nazareth in October, and the abode at Capernaum for the Winter.

WHEN Jesus had thus established throughout the neighbourhood of Capernaum a general fame as a teacher extraordinary) He¹ came to Nazareth^a, where He had been brought up, and as His custom had been (during His previous life), He went on the day of the Sabbaths^b into the synagogue, and stood up to read (waiting for the customary order given by the ruler of the synagogue. The present occasion was the first Sabbath of the Jewish civil year, in October, 780, and at the commencement of a sabbatical^c year). There was delivered to Him the book of Esaias the Prophet (unrolled, as usual, as far as the lesson for the first Sabbath, namely, Isaiah xlii. 5—21), and when

¹ Luke iv. 16.

^a App. 29.

^b ἐν τῇ ἡμέρᾳ τῶν σαββάτων.

^c App. 2. Chron. v. sec. 3.

Jesus had unrolled the parchment (further) He found the place where it had been written (ch. lxi. 1), "The Spirit of the Lord is upon me, for which reason He has anointed me to proclaim the Gospel to the poor; He has sent me to heal the broken-hearted, to preach deliverance to the captives," (He then added, from the 7th verse of ch. xlii., which relates to the Gentiles) "recovering of sight to the blind, to set at liberty them that are bruised" (concluding with ch. lxi. 2); "to preach the acceptable^d year of the Lord." When He had rolled up the parchment, and had given it to the attendant, He sat down, and (Jesus in proceeding to teach, a thing He appears not before time to have attempted in His own synagogue, attracted general attention, consequently) the eyes of all in the synagogue were intent upon Him.

Jesus began to say to them, "To-day^d has this Scripture been fulfilled in your ears" (and then proceeded with a discourse which has not been recorded in full, but which would necessarily, from the text, more or less allude to His being called in the lesson for the day, "A light of the Gentiles," Isa. xlii. 6). All, however, gave Him their (favourable) testimony, they both wondered at the words of grace which came from His mouth, and said (conscious of His supposed humble parentage), "Is not this the Son of Joseph?" He (either hearing their remarks or knowing their thoughts) replied,

^d App. 2. Chron. v. sec. 3.

“ You will, with all reason *, say to Me this proverb, ‘ Physician, heal yourself ’ ” (that is, His own people, by the spiritual power of His teaching, rather than the Gentiles, who were particularly alluded to in the text He had read). “ Whatever we have heard to have taken † place in Capernaum, do also in your own country.” (Jesus, however, went on to show that the blame was not His but their own, who were in that day quite as unprepared for blessings as their forefathers had been in the days of the most celebrated prophets.) And He said, “ Amen (assuredly) I tell you, No prophet is accepted ‡ in his own country. Further, of a truth I tell you, there were many widows in Israel in the days of Elisha, when the heaven was shut (on account of the sin of the people) for three years and six months (the actual time during which there was no rain), so that there was a great famine upon all the land (a sufficient outward pressure to have brought them to repentance). But (in consequence of the perverseness of the people) to no one of them was Elias (the great prophet) sent (to relieve his want), except to a widow woman at Sarepta, a city of the (Gentile) Sidon. Also there were many lepers in Israel in the time of Elisha the prophet, and no one of them (sought out the prophet and) was cleansed, except Naaman the (Gentile) Syrian.” (This aptitude of the Gentiles to receive blessings which were not conferred upon

* πάντως.

† γινόμενα. App. 30.

‡ δεκτός.

the Israelites through their unworthiness, excited the jealousy of the Jews to the utmost.) All in the synagogue were filled with wrath on hearing these things, and rose up and cast Him out of the city, and led Him to the brow of the mountain upon which their city was built, for the purpose of throwing Him down the precipice. (These people first wondered at the words of grace which He uttered, the chord of their hearts was struck; but they did not follow on to know the Lord, or to reflect upon the mysterious character of Him who sat before them. They stood upon the point that he was "the Son of Joseph," and when He admonished them of the consequence of such conduct, "they would none of His reproof;" "and were filled with wrath.")

But Jesus, after He had (through some compunction on their part, or "Divine influence on His own) passed uninjured through the midst of them, proceeded^h (on His circuit) and went down to Capernaum, a city of Galilee, and continued teaching them on the Sabbaths (during the whole of the ensuing winter), and they were astonished at His doctrine, for His word was with authority. (It came as the word of God to the consciences of men, among whom were Peter and Andrew, James and John, possibly Matthew, and others whose souls were beginning to respond to Him in love.)

^h ἐπορεύετο.

I will make you to become fishers of men." And they (accepting the offer, for which His teaching during the winter had prepared them) immediately left the nets and followed Him. When He had gone forward a short distance from thence, He perceived other two brothers (one or both of whom had probably seen Him at the Jordan, and heard Him in Capernaum), James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending their cast, and He called them also, and they immediately left the ship and their father Zebedee² in the ship with the hired servants, and departed after Him, and followed³ Him (on His circuit).

Chapter xvi.

Jesus performs His first Miracle at Cana.

(WHILST Jesus was on this circuit) there happened to be on the third^a day (of it) a marriage^{b 1} feast in Cana of Galilee, and the mother^c of Jesus was there (probably the marriage was at the house^c of a family connexion, with whom she resided. The ill-treatment of her Son at Nazareth rendered it impossible for her to remain a member of the same synagogue with those who, as far as

² Mark i. 20.

³ Matt. iv. 22. Mark i. 20.

^a τρίτη. App. 25, sec. 5.

^b App. 32.

¹ John ii. 1.

^c App. 34.

their own will and act were concerned, were His murderers). Jesus also (on His arrival) was called^d and His disciples to the marriage feast. (On account of the unexpected addition of Jesus and His disciples—Andrew, Peter, James and John, Philip and Nathanael) the wine began to fall^e short (before the usual period of seven days had expired). The mother of Jesus (conscious that the power of God was in Him, and hoping that He would have the will to supply a deficiency which arose in part at least from the disciples and the numbers which His presence had brought to the feast) says to Him, “They (the bridal pair) have no wine.” Jesus replies to her, “What is there (now) between me and you? O woman!” (He was not in the matter of His own ministry under her control. He had of late withdrawn himself from all claims of family connexion, and had begun the work of His Father, and was subject to His will and His direction only. Mary, no doubt, had been made acquainted with the altered condition of her Son, and ought not, on the ground of her relationship in the flesh, to have assumed authority over that Divine power which she saw in Him, and of which, from the number of things she had stored up in her heart, she was in a position to have an enlarged understanding. Jesus added) “Mine hour has not yet arrived.” (A miracle would be unseasonable before the wine had been entirely exhausted.

^d ἐκλήθη.^e ὑστερήσας.^f App. 33.

When the old covenant failed, the graces of the new were given.) His mother (feeling assured by this declaration of His intention to use Divine power) says to the attendants, "Do whatever He says to you." (From this it appears she was resident and had authority in the house.)

There were lying there six stone vessels^s for water, according to the manner of washing (before meat) among the Jews, capable of containing two or three measures (from four to six gallons) each. (When the wine was consumed, and the company could not fail to recognize a fresh supply) Jesus says to them, "Fill the vessels with water." They filled them up to the brim. Jesus continued, "Draw out now, and bear to the president of the triclinium" (where Jesus was reclining. They drew the water), and they bare (it). Then as soon as the president tasted the water, which had (at that instant) become wine, and knew not whence it was, but the attendants who drew the water knew, he called the bridegroom (probably from an adjoining triclinium), and said to him, "Every man first puts forth the good wine, and when they (the company) are filled with wine, then the inferior; but you have kept the good wine till the present time" (the last days of the feast. Such was the evidence of the miracle. The guests were conscious that a new supply of good wine had arrived; the attendants knew they had put water into the ves-

^s ἰδρίαι.

sels, and that they moreover had drawn water from them, however much the guests might praise the wine. There could therefore be no collusion, for all that remained in the waterpots after the feast was still water, and might be tested by those who had partaken of the wine. Also by this arrangement there was no waste. There was nothing over and above the wants of the recipient; every one received according to his capacity. The wine made from the water was in this respect an apt symbol of grace in the new kingdom; the supply and the quality are limited only by the capacities and the powers of the recipients.)

Jesus (who had hitherto in public shown His divinity only by Divine teaching of unusual power, and by preternatural knowledge, now) made (for the confirmation of His newly-acquired disciples) this the beginning of the signs (of His ministry) in Cana of Galilee, and manifested forth His glory; and His disciples believed in Him. (They now had visible and outward evidence of the existence of a power which they before had inwardly felt; consequently they were becoming so attached to His person as finally to be able to leave their own homes, and entirely give up their worldly calling.)

After this, Jesus, His mother, His brethren, and His disciples went down to Capernaum, and abode there not many days. (That is, not many as compared with the residence of Jesus during the last winter. This appears to be the first sojourn of

Mary at Capernaum. There is no evidence in the sequel that she returned there after the passover, but rather to Cana, where she was residing at the time of the marriage. By this miracle Jesus was wedding to Himself those whom by Divine power and teaching He had before wooed. Jesus looked forward to the time when they should be "in Him" and "He in them," that "God might be all in all.")

Chapter xbi.

The Ministry of Jesus in Jerusalem at the Passover, March 29th, U.C. 781.

(THE ministry of Jesus in Jerusalem at this passover may be considered a part of the ministry in Galilee, as far as it prepared the minds of the Galilæans upon the strength of miracles to receive Jesus upon His return into Galilee.) The ¹ passover^a (a feast) of the Jews was near, and Jesus (leaving Capernaum) went up to Jerusalem, (and when He arrived as was usual about six days before the feast), He found in the temple^b men selling oxen, sheep, and doves, and the money-changers at their seats. (A prescriptive right had been established within the walls of the Messiah's temple. Has Jesus power and authority as the Son of God to dislodge long-established hucksters from His Father's house irrespectively of the temple

¹ John ii. 13. ^a App. 2. Chron. ch. 8, Tab. Pass. ^b ἱερὸν.

functionaries? Yes.) When He had made a small scourge from thongs of leather, He drove all out of the temple^c (by the Majesty of His divine nature), both sheep and oxen, and poured out the coin of the money-changers, and overturned their tables, and said to those who sold the doves, "Take these things hence, and do not make My Father's house a house of merchandise^d."

The disciples (and others who looked for redemption in Israel beheld, in Him, the Messiah coming to His temple, and) remembered that it was written, "The zeal of Thine house has consumed^e Me." But the Jews (who had charge of, and authority in, the temple, were greatly struck with the magnitude of the work performed and at the evidence therein of power more than their own) replied and said, "What sign^f (or miracle) do You show us (in proof of the authority) whereby You (as the Messiah) do these things." (Jesus had cleansed the temple, and the Jews were not able to countermand His work. They indeed one day would destroy the temple of His body, but He would then be able to countermand their work, and raise it up again, therefore) Jesus answered (and gave them this fact as a sign of His authority), "Do you destroy this shrine^g (of Mine), and in three days I will raise it up." The Jews (not observing the force of the expres-

^c ἱεροῦ.^f σημεῖον.^d οἶκον ἐμπορίου.^e κατέφαγε.^g τὸν ναὸν τοῦτον.

sion "this shrine of Mine") reply, "Forty and six years has this our shrine^h been in buildingⁱ, and will You raise it up in three days?" But He spoke about the shrineⁱ of His own body (the only sign which the world's Saviour propounded to a perverse generation as evidence of its own guilt. This sign the Jews remembered at His trial, and also when He was placed in the tomb. Their guilty consciences were afraid lest His ominous words might prove a true sign). It was not, however, until He had been raised from the dead that His disciples remembered that He had spoken this to them, and (then at length) they believed the Scriptures and the word that Jesus spake to them.

(Jesus now for a time taught His divine Sonship in Jerusalem under a marked and public recognition by the Jews of His authority as the Son of God in His "Father's house." He did not merely claim, but took actual possession of the temple, as His rightful inheritance and as the place where He ought to teach, from which indeed no attempt was made to dislodge Him.

This temple was a magnificent structure, commenced after the passover of the year u.c. 734 by king Herod, who excelled in good architectural taste; a preparation had been made during the three previous years, so that the work at first went

^h τὸν ναὸν τοῦτον.

ⁱ ᾠκοδομήθη καὶ οὐκ ἐτελείσθη. Ezra v. 16. App. sec. 5. Chron. 2.

rapidly forward, and the Holy of Holies was restored in eighteen months. But subsequently the work about the other numerous and massive buildings went on more slowly, and was still unfinished, in some respects, when Jesus taught in the temple. The loose materials appear in the sequel to have supplied missiles to His enemies.

When Jesus was ² in Jerusalem at the passover on the feast day, many of the people believed in His name (Son of God) whilst they were looking upon the signs (or miracles ³) which He was doing (on that day). But Jesus did not trust Himself to them because He had cognizance of all men, and because He had no need that any one should give evidence about mankind, for Himself was cognizant of what was in mankind ¹ (their future thoughts as well as their present resolves; men who in times of temptation or persecution would fall away, or men who would hereafter be offended at the deeper doctrines of His word. Jesus perceived that the effect of His ministry upon the people of Jerusalem was a mere enthusiasm: there was no deep and lasting change wrought in their conscience; no love for virtue, no hatred for vice. The miracles however wrought on the day of the passover produced a lasting effect upon Nicodemus, the Galilæans and others who from a distance attended the feast, and who were in

² John ii. 23.

³ σημεῖα.

¹ τῷ ἀνθρώπῳ.

consequence prepared to receive Jesus, at least, as "a Teacher come from God."

The Evangelists give us no record of these miracles, nor of any of the public discourses delivered by Jesus in Jerusalem at this feast. It will, however, be found upon close inspection that His teaching about this period, as far as it is known, had throughout a method and a system. At Nazareth He opened His mission and declared His Messiahship. At Jerusalem He propounded His own Sonship and the means by which men enter into His kingdom.

It may be presumed that the public teaching of this passover was confined to these primary subjects, and its effect was a general enthusiasm among the people.)

Chapter xbi.

The effect of the Ministrations at the Passover.

THERE¹ was a man of the Pharisees, Nicodemus by name, a ruler of the Jews. This man (during the stay of Jesus in or near Jerusalem, and after men had a sufficient time to investigate and test the miracles performed on the feast day) came to Jesus by night, and said to Him, "Rabbi, we (myself and other rulers) know that You have come from God, as a Teacher, for no one is able

¹ John iii. 1.

to do these miracles^a which you do, unless God were with him." (Nicodemus is here in contrast with Nathanael. Nicodemus assigns to Jesus only what human reason dare not withhold, what he and others of like rank and talent had seen, inquired into, and ascertained to be true; namely, that He was "a Teacher come from God." But Nathanael, enlightened by prophecy, had called Him without hesitation, "The Son of God," "The King of Israel." Each of these men is an example of a class who are in existence at all times and places. Jesus took Nicodemus upon his own confession that He was a teacher^b, and in His office as such, propounded the doctrine^c of the new birth in Holy Baptism as the first thing he ought to be taught. But it was needful that an adult should see the kingdom before he could desire to enter therein.) Jesus therefore commenced by saying, "Amen, amen (most assuredly), I tell you, 'Unless a person^d has been generated from above, he is not able to discern the kingdom of God'" (upon earth; i. e. unless he has been enlightened by love and faith in the Father, he cannot discern the Son's kingdom). Nicodemus (as a rationalist) asked, "How is a man able to be generated being old (as he was)? Is he able a second time (a thing contrary to experience) to enter into his mother's womb and to be generated? Jesus replied (going still further into the

^a σημεία.^b App. 37.^c App. 37, sec. 3.^d τις.

mystery), "Amen, amen (most assuredly), I tell you, Unless a man has been generated of water and Spirit, he is not able to enter into the kingdom of God. That which has been generated of the flesh (as from Adam or Abraham) is flesh, and that which has been generated of the Spirit (and born into the second Adam) is Spirit." (The flesh has no function whereby it can discern the things of the Spirit, much less enter into a spiritual state.

Further, to point out to Nicodemus that he was called upon to *receive* and not to *comprehend* these mysteries, unless discernment therein were given him of the Father, Jesus invited him to receive the facts of heavenly as he did those of earthly truths confessedly beyond comprehension.) "Do not wonder that I said to thee, Ye (Nicodemus and his associates) must be generated from above. (It is a received fact, that) the wind blows where it will, and you hear its voice, but you do not know whence it comes and whither it withdraws itself. So is every one who has been generated from the Spirit." (There is in either case a like evidence of the fact, but the manner in both cases is equally beyond the reach of ordinary intellect. Nicodemus, instead of assenting, was carried aside by his rationalism and lost sight of the acknowledgement he had just made of the Divine power and authority of his Teacher, as sent from God, and therefore able to make extraordinary communications. Rather than receive, as facts from

a fully authorized Teacher, the mysteries of the kingdom, he cavilled at their possibility, even after he had deliberately accepted the Teacher in the first instance, and consequently was bound also to receive His instruction.) He asked, "How can these things be?" Jesus (expressed equal surprise at his ignorance, and) said to him, "Are you the teacher[•] of the Israel (of God), and do not recognize these things (which are set forth in the doctrine of Moses and the Prophets)? Amen, amen (most assuredly), I tell you, That we (who are sent from God) talk about what we know, and we give evidence of what we have seen, and (yet) you receive not our evidence. If I have told you of (spiritual) things done (in the kingdom) upon the earth, and you believe not, how will you believe should I tell you of things done in heaven? (No other person can tell of them, for) no one has ascended into the heaven, but He who came down from the heaven, namely, the Son of Man who has His being in the heaven."

(After announcing the spiritual character of His kingdom and the doctrine of His own Divine nature, Jesus goes on to teach the vicarious sacrifice of Himself. He further tells him) "In the same manner that Moses lifted up the serpent[†] in the wilderness, so ought the Son of Man to be lifted up, in order that every one who believes in Him should have life until the eon (of blessed-

• ὁ διδάσκαλος τοῦ Ἰσραήλ.

† App. 35.

ness). For God in such a manner loved the world (though in disobedience) that He gave His own Son, His only Begotten, in order that every one who believes in Him should not perish, but might have life until the eon."

(To this He adds the doctrine of judgment in order to correct the Jewish notion that the Messiah in one of His first acts would punish the Gentiles for disobedience to the law of Moses.) "For God has not sent His Son into the world to judge the world, but that the world (when obedient to the preaching of repentance) by means of Him might be in a state of salvation. He (whether Jew or Gentile) whosoever believes in Him is not brought^ε before the judge, but he who believes not has already been judged (and is under condemnation) because he has not believed in the Name of the only Begotten Son of God. This is the judgment (or ground of the decision), that the Light has come into the world, and men have loved the darkness rather than the Light; for their works were evil, for every one who practises^η vain things, hates the Light, and comes not to the Light, that his deeds may not be detected. But he who does the truth, comes to the Light, that his deeds may be made evident, that they have been wrought in God." (The dominant hatred of the natural heart against God is the cause of condemnation; "they would not come

^ε κρίνεται.

^η πράσσω.

unto Him that they might have life," therefore their judgment had commenced.

It is not recorded how far Nicodemus was able to receive these doctrinal statements. In his future life and practice he hesitated to avow discipleship with Jesus until the day of His burial, but did not deny that He was the Christ. It is instructive to consider how far Jesus advanced towards gaining the Jews, on this His first visit to Jerusalem. He assumed control in the temple, and He acquired a party in the Sanhedrim, many also of the people professed belief in His Sonship. Jesus however had no confidence in their enthusiasm, He therefore did not commit Himself or the success of His kingdom to the reception He met with at Jerusalem. In fact He knew it was merely enthusiasm and foresaw the result which shortly transpired. The seeds of jealousy and hatred in the mean time so matured themselves, that within a few months "the Jews sought to kill Him."

The manner in which Jesus set aside the enthusiasm of the people in Jerusalem upon His first visit, and the way in which He always checked enthusiasm in Peter and others, clearly shows not only that He had a great work in hand, but also was conscious within Himself of the power to accomplish it. His responsibilities were too great to admit of a disregard of His own self-dependence.)

Chapter xix.

*The first Ministry of Jesus in Judæa without
Miracles, during the Summer of 781.*

AFTER¹ these things (that is, after the first mission at Jerusalem) came Jesus and His disciples into the land of Judæa, and there He was spending a considerable^a time (at least six months, as appears in the sequel) with them; and continued to baptize. (This part of the country appears not to have been visited by John the Baptist. Here Jesus Himself prepared the way of His own kingdom by baptizing and preaching repentance as He had done upon His first return into the parts of Galilee after John had been delivered to the Sanhedrim.) John (however appears by this time to have been at liberty again, and) also was baptizing in Ænon (the place of fountains) near to Salim (in Peræa, a part of the dominions of Herod on the other side of the Jordan), because there was much water there (for it was now mid-summer, and water was generally scarce), and men were tarrying^b with him and were baptized. For John^c had not yet been cast into prison (by Herod. He had some months before been “delivered up” to the Sanhedrim for baptizing without giving his autho-

¹ John iii. 22.^a διέτριβε.^b παρεγύνοντο.^c App. 38.

rity, but it does not appear that his doing so constituted an offence ecclesiastical or political.

During the time that Jesus abode in Judæa, south of Jerusalem,) there arose a dispute on the part of John's disciples with a Jew about purifying (the result probably of the questions before the Sanhedrim, when John "had been delivered up." The Jews subsequently began to look with a jealous eye upon the growing popularity of Jesus). And they came to John and said to him, "Rabbi, He who was with you on the other side of Jordan, and about Whom you gave evidence, is baptizing (now in the south of Judæa), and all are coming to Him." John replied (showing that such was the result that he expected), "A man is not able to receive any thing, unless there has been given him (the power) from heaven. You yourselves (on this point) give me your evidence that I said, 'I am not the Christ, but that I am sent before Him'" (namely, Him Whom they had seen at the Jordan). "He who has the Bride (the Church of God) is the Bridegroom (apparently referring to the first miracle in Cana), and the friend of the Bridegroom, who stands and hears him, greatly rejoices on account of the voice of the Bridegroom. This joy which is mine (of hearing the Bridegroom's voice) has been fulfilled. He ought to increase, but I ought to decrease. He Who comes from above is (necessarily) above all. He

^d ἐκείνου.

who derives his being from the earth, is of the earth, and talks of the earth, but He Who comes from heaven is above all; and He gives evidence of what He has seen and heard, and His evidence no one (generated of the flesh) receives. But he that receives His evidence (when drawn by the Father) has placed his seal (in attestation) that God is true; for He Whom God has sent, utters the sayings of God, for the Spirit^e does not give (them) by measure (to Him). The Father loves the Son, and has given all things into His hand. The person believing in the Son has the life of eons, he who disobeys^f the Son, shall not see life (much less does he know what it is), but the wrath of God remains upon him" (his natural state of death is unchanged.

Such was John's clear and specific testimony to the Person and Office of the Messiah, in order that all whose hearts had been prepared by the baptism of repentance might, during the six months in which Jesus was in Judæa, pass over and follow Him. Why John did not at once unite himself personally to Jesus does not appear in the record. He had indeed difficulty in causing some of his disciples to attach themselves. It might also not have been consonant with the principles of the two ministries, that the one should be absorbed into the other; but that individuals should distinctly pass from one to the other.

^e δίδωσι τὸ πνεῦμα.

^f ἀπειθῶν.

John's disciples, as appears from the sequel, did not all follow Jesus, for John had need upon two subsequent occasions to send two of them to Jesus, in order that He might Himself satisfy them that He was the Messiah. Also some of them were formed into a sectarian body in connexion with Pharisees; and others maintained themselves as a separate party, even some years after the call of St. Paul.

What would have been the course of future events had Jerusalem and Judæa nationally listened to the evidence of John, and John had been able to unite himself and his disciples to Jesus, cannot be suggested. The way would then have been open for Him at once to assume His visible rule upon earth, to have sat upon the throne of His father David, to have received adoration and homage from all the nations of the earth, who went up to Jerusalem to worship^s the Immanuel.)

Chapter xx.

The Ministry of Jesus in Samaria, Nov., u.c. 781.

(Jesus in the meanwhile continued His mission in some parts of Judæa with a success which alarmed the Jews, for, after some length of time,) when the

^s Micah iv. 1—3. Zech. xiv. 17, 18. Dan. vii. 27.

Lord¹ recognized that the Pharisees (many of whom had professed themselves favourable to John's baptism, and consorted with his disciples) had heard that Jesus was making and baptizing more disciples than John, although Jesus Himself did not baptize, but His disciples, He (in order to lull the jealousy of the Sanhedrim) left Judæa and departed back again into Galilee (a part of Herod's territory, where the Sanhedrim had no authority. For the Sanhedrim to whom John had been delivered up for baptizing without authority, would not have allowed Jesus to pass unmolested in the north-western part of Judæa. It would moreover have been unsafe for Him to approach Jerusalem and the Jordan so as to pass by the ordinary route into Galilee. To avoid all danger) He ought^a therefore to pass through Samaria (a people not of the seed of Abraham, and to whom He had no mission).

At length (about seventeen months after His baptism) He arrives at a city of Samaria, by name Sychar, near the place which Jacob gave to his son Joseph, where was a well of Jacob (at the opening of the valley between Mount Ebal and Mount Gerizim. Here also Joseph and the Patriarchs were buried). Jesus therefore, being wearied with the journey under these circumstances, was sitting at the well, for the time approached the sixth^b hour (or noon. At this juncture) a woman of

¹ John iv. 1.^a *ἔδει*.^b App. 236.

the Samaritan nation comes to draw water (upon some exceptional occasion. The evening was the usual time for the women to come in a body and obtain a supply). Jesus says to her, "Give Me to drink." (This He did) for His disciples had gone into the city in order that they might buy food in the market (for the mid-day meal). The woman, the Samaritan, replies, "How do You, being a Jew, ask to drink from me, being a Samaritan?" (This she said) because Jews have no intercourse with Samaritans. Jesus rejoined, "If you had known the gift of God and Who it is that says to you, 'Give Me to drink,' you would (not have given Him a taunting reply, but would) have asked Him, and He would have given you living water" (water with an abiding vitality). The woman (now accepts the account Jesus gives of Himself, and respectfully asking for an explanation), says, "Sir, You have not even^c a draw-bucket, and the well is deep, whence then have You the water which gives life? Are You a greater person than our father Jacob who gave us the well, and himself drank of it, and his children, and his cattle?" Jesus replied (but not in answer to her question, for she was not a descendant of Jacob. He rather excites her desire for His gift), "Every one who drinks of this water (of yours) will thirst again; but whoever drinks of the water which I shall give him, shall never thirst until the

^c οὐδέ.

eon (of blessedness) ; but the water which I shall give him shall become in him a fountain of water springing up (and resulting) in life until the eon." (Thus Jesus supplemented the discourse before-time held with Nicodemus about the birth of water and Spirit, by an allusion to the Spiritual gifts to be conferred in His kingdom.) The woman (forth-with desired the gift, and) said to Him, "Lord, give me this water, that I thirst not, nor come hither to draw."

Jesus (in order that she might be able to accept the gift, proceeded to call the woman's sins to remembrance, for the purpose of repentance and) replied, "Withdraw, call your husband^d and come hither." The woman answered, "I have not a husband." Jesus replied, "You have spoken honestly, 'I have no husband.' " (Then, in order to show her that He had supernatural knowledge, He proceeded,) "You have had five husbands, and now the man whom you have is not your husband. So far you have told the truth." The woman (perceiving the power of Jesus to distinguish truth from falsehood, after some delay) remarked (still more respectfully), "Lord, I look^e upon you (and perceive) that you are a prophet. Our fathers worshipped in this mountain of ours, and you (the Jews) say that in Jerusalem is the place where men ought to worship." Jesus (as a prophet) says to her, "Woman, believe Me, the hour is

^d App. 36.^e θεωρῶ.

coming, when neither in this mountain of yours nor in Jerusalem shall you worship the Father; you worship what you know not (by revelation or otherwise), we worship what we know, because salvation is of the Jews. However the hour is coming and now is, when the veritable worshippers shall worship the Father in spirit and truth; (and this they shall do) for the Father (through the Son) is seeking such (namely), those who reverence Him. God is a Spirit, and they who reverence Him^f ought to worship (Him^g) in spirit and truth."

The woman (feeling the force of His words) replied, "I know that Messiah is coming, who is called Christ; whenever He has arrived, He will report^h to us all things." (Thus she indicated that she felt herself bound to obey the Messiah.) Jesus said to her, "I that talk to you am He." (Thus Jesus drew on the honest heart of a sinful woman until at last He was able fully to manifest Himself to be the promised Prophet.

It may here be observed that there have now been recorded three remarkable instances of the effect of the teaching of Jesus upon persons from three distinct classes. 1. Those who needed no miracles, but were assisted to a true faith by a knowledge of and belief in the Old Testament prophecies, exemplified in Nathanael; 2. Upon those who were expounders of the law as rational-

^f αὐτόν.^g αὐτῷ. App. 22, sec. 3.^h ἀναγγελεῖ.

ists, and whose reason yielded only to the evidence of undoubted and well-ascertained miracles, exemplified in Nicodemus; 3. Upon those who were careless and profligate livers, but whose consciences were open to the honest conviction that they were sinners, and that their Teacher was superhuman, exemplified by the Samaritan woman. The first and last person recognized a Divine knowledge in Jesus, and received His Messiahship. The second had the same means of conviction, and was moreover not only an eye-witness of miraculous powers which had been tested and accepted, but a hearer also of deep and searching truths. Yet was rationalism dominant in his heart. He asked, "How can these things be?" These three conversations, by the analogy of the records, are specimens of many similar discourses or conversations held with a great variety of individuals.)

Upon this His disciples arrived (the six who were at Cana, for we know of no others as yet), and wondered that He was talking with a woman. No one however said (to her), "What do you seek?" or (to Him) "Why do You talk with her?" The woman therefore left her water-pot, and went back into the city, and said to the men, "Come and see a man who has told me all (the circumstances of my life) whatever I have done (in my career). Is this¹ the Christ?" (It was the manifestation of Deity in manhood which had

¹ μήτι οὗτός ἐστι.

power over this woman. Upon this) they went out of the city and were coming to Jesus.

In the interval the disciples questioned Him, and said, "Rabbi, Eat." But He replied, "I have a pasture^k to feed upon which you know not." Upon this the disciples said one to another, "Whether has any one brought Him to eat?" Jesus (perceiving their thoughts) said to them, "My food^l is, that I should do the will of Him that sent Me, and finish His work. Do you not say (for the seed-time which followed the Sabbatical year was just over), that yet there is a space of four months, and then the harvest comes?" (It was therefore about the middle of November, for the harvest of Judæa began early in April.) "Lo! I tell you" (pointing to the company coming, as usual in that country, in whitish clothing from the city to see the Messiah). "Lift up your eyes and behold the lands, that they are white already to harvest. The reaper receives his hire, and gathers produce for the life of eons, in order that both the sower and the reaper may rejoice together. For in this circumstance the saying that, 'One is the sower and another the reaper,' is verified^m. I have sent you to reap what you have not laboured for (a harvest of souls); others have laboured (and taught them to expect a Messiah), and you have entered into their labours." (In Samaria, to

^k βρῶσις.^l βρῶμα.^m App. 7.

gather the souls that were prepared to receive the Messiah was the only work to be done.

By this time the people were coming up, for many Samaritans from that city believed in Him (that He was the Christ), on account of the saying of the woman who gave evidence that "He told me all the actions I ever did." When therefore the Samaritans had come to Him, they requested Him to abide with them, and He abode there two days (that and the next); and many more believed on account of His own word, and said to the woman, "We no longer believe on account of your talk", for we ourselves have heard, and know, that this is truly the Saviour of the world, the Christ." (So truly great was the spiritual harvest prepared to be gathered into the kingdom of God from among the Samaritans. This harvest was reaped when St. Peter and St. John,^o two of the disciples then with Him, went down to the cities of Samaria to confer upon them the gift of the Holy Ghost.

Jesus had been absent from Galilee about eight months, during which time it is probable that He attended the feasts, of Pentecost in May, and of Tabernacles in October; for it is reasonable to suppose, since nothing appears to the contrary, that He attended all the feasts during the first year of His ministry, until "the Jews sought to kill Him.")

^o λαλῶν.

^o Acts viii. 14.

Chapter xxi.

*The return of Jesus to visit His Mother at Cana,
November, U.C. 781.*

(THE manner in which Jesus began the ministry of the Word, and the way in which He declared His Godhead by the exercise of Omniscience, has been set forth. On two exceptional occasions He employed miracles, first to confirm the faith of His disciples at the marriage feast, and secondly, on the feast-day at Jerusalem, to prepare the minds of Nicodemus, the Galilæans, and others, to receive Him as a Teacher sent from God. The office of Divine Teacher Jesus maintained generally during the first section of His fourfold system without the aid of miracles. Galilee, Jerusalem, and Judæa, had each in its turn His time and attention during the first year of His ministry, until it appeared that Galilee alone for the present remained open to Him.)

After ¹ (abiding) the two days (with the Samaritans) Jesus came out thence (from Sychar) and set out for Galilee (but did not return to Nazareth). For Jesus Himself gave evidence, that a prophet in his own country ^a has no honour. When, however, He arrived in Galilee, the Galilæans received Him, having seen all that He did at Jerusalem at

¹ John iv. 43.

^a πατρίδι.

the feast, for they also went to the feast. (Thus, after an absence of more than seven months in Jerusalem and Judæa,) He came again to Cana of Galilee, where He made the water wine (and where His mother^b was probably still resident. How many days Jesus remained here is not recorded. Nor does it appear how many of the disciples dispersed themselves to their own homes upon arrival in Galilee. It is, however, obvious from the journey of the royal officer to meet Him, that He was not yet expected at Capernaum, nor was He disposed to go there immediately, when invited. For) there was then at Capernaum (about twenty miles distant from Cana) a certain royal^c officer whose son was sick. When he had heard that Jesus had arrived from Judæa into Galilee (and was staying at Cana), he came to Him and requested that He would come down (to Capernaum) and heal his son, for he was on the point of dying. Jesus (interrupting him) replied, "Unless you perceive signs and wonders you (Jews) will not believe." The royal officer said to Him, "Lord, come down before my little child die." Jesus replied, "Set out (home), your son lives." The man believed the word which Jesus had spoken, and set out (without delay). And by the time (on the morrow morning) that he was descending (to Capernaum) his own servants met him, and reported (that the child was alive), saying, "Your son lives." He, therefore, inquired

^b App. 34.^c βασιλικός.

from them the hour in which he began to amend. They replied, "Yesterday, during the seventh hour (from one to two o'clock) the fever left him." The father, therefore, recognized that it was in that hour, in which Jesus said to him, "Your son lives." And he believed, and his whole house. This is again the second miracle Jesus did (in Galilee, and it was done) upon arriving from Judæa into Galilee. (It is the first public miracle of the proper Galilæan series.)

Chapter xxii.

The first Circuit in Galilee with Miracles, from November to December, U.C. 781.

(JESUS, up to this time, a period of seventeen months since His baptism, had performed only two miracles in Galilee, one private and the other public. No doubt for some reason of importance, St. John is particular in describing these two miracles, and indicating the exceptional character of the first miracle, that it was included in no missionary circuit of miracles, and had no ordinary missionary purpose.

The second section, therefore, of the fourfold system ^a to which miracles especially belong, was now beginning. For (after the stay, probably of

^a Introd. sec. 6, Art. 2.

a few days only, at Cana) Jesus (in company with His disciples), made ¹ a circuit round the whole of Galilee, teaching in their synagogues and preaching the Gospel of the kingdom (as He had done the year before, when He was glorified of all; and now also) healing every disease and every weakness among the people. The fame of Him (in consequence had a much wider range, and) went abroad through the whole (of the Roman province) of Syria, and they brought to Him all kinds of sick people, those troubled with various diseases and torments, those possessed by devils, lunatics, and paralytics, and He healed them. (In this first circuit with miracles, the healing lepers and raising the dead are not enumerated. The result of the missionary labours this year is that) many multitudes followed Him from Galilee, Decapolis, Jerusalem, Judæa, and the other side of Jordan. (At length Jesus drew near to Capernaum, and had large multitudes of people with Him, He therefore determined at once to announce the distinctive differences between His kingdom and Judaism so plainly that it might be seen by all men that they were incompatible. It was obvious that this task must be undertaken sooner or later, for not only Judaism itself, but also the popular expectation of the Messiah was at variance with the teaching and practice of Jesus. Up to this time, whenever the simple question arose, whether Jesus had a Divine

¹ Matt. iv. 23.

power and nature, the admission was by all parties in the affirmative. When subsequently the question arose whether in consequence of this evidence He should be received as the expected Messiah, the result was hatred to His person and opposition to His mission.)

Chapter xxiii.

The Sermon on the Mount, December, U.C. 781.

UPON perceiving the multitudes (which had assembled), Jesus ascended the mountain (which afterwards became a well-known mountain, between Capernaum and Chorazin, and much used by Jesus for purposes of teaching as well as for prayer and retirement). And when He had sat down, His disciples (who had not been with Him on this circuit and have recorded none of the miracles) came to Him, and He opened His mouth and taught^a them (within hearing of the multitudes. There has been mention of teaching and preaching in Galilee in conjunction with the miracles of this circuit; but as yet we have had no account of the manner of preaching nor of the doctrines taught. The present, however, was a great occasion, upon which Jesus set forth in full the requirements of His kingdom, in order to correct the many prevailing

^a App. 40.

errors of Judaism. The very coherence and progressive development of the discourse prove it to be an original production of the preacher Himself, and not an apostolical compilation from many sermons.

Jesus first sets forth before His disciples and followers the characters of men who are fit to become members of His kingdom), saying, "Blessed^b are they who are poor in their spirit^c, because theirs is the kingdom of heaven (in which pride, the first cause of sin, has no place). Blessed are they who grieve (under the curse of sin and its consequences), because they shall receive comfort (in that kingdom). Blessed are they who are submissive^d in their obedience, because they shall receive^e the earth for their inheritance, (to these who seek righteousness in the kingdom all other things are added.) Blessed are they who hunger and thirst for righteousness, because they (when in the kingdom) shall be filled. Blessed are the merciful^f (who having received pardon show mercy to others), because they shall obtain mercy (in larger measures). Blessed are the pure in heart, because they shall behold^g God, (and have a perception of His Being and presence with them). Blessed are the peacemakers, because they shall be called sons^h of God. Blessed are they who have been persecuted for the sake of righteousness,

^b μακάριοι. App. 41.

^c τῷ πνεύματι.

^d πραεῖς.

^e κληρονομήσουσι.

^f ἐλεήμονες.

^g ὄψονται.

^h υἱοὶ Θεοῦ.

because theirs is the kingdom of heaven. Blessed are you, when men have reviled and persecuted you, and spoken every evil saying against you for My sake, uttering falsehoods. Rejoice and be glad, because (not only is the kingdom yours, but also) your reward is great in heaven, for after this manner they persecuted the prophets who were before you."

(Jesus proceeds to show that the disciples as members of His kingdom, must be of the character above described in order that they might fulfil the office He had appointed unto them.) "You are the salt of the earth, but if the salt has become insipid, by what shall its saltness be restored? it it is no longer of any value, but to be cast forth and to be trodden upon by men. You are the light of the world. A city situated upon a mountain cannot be hid; nor do they light a candle and place it under a bushel, but upon the candlestick and its light shines to all in the house. So let your light shine before men, that they may see your good works, and glorify your Father Who is in the heavens."

(Jesus proceeded to explain that by requiring more in His kingdom than had been required in the Jewish Church, He was not superseding the law and the prophets, but rather giving them fulness and effect.) "Do not think that I came to abolish¹ the law and the prophets. I came not to

¹ καταλῦσαι.

abolish, but to make complete (and perfect). Amen (assuredly) I tell you, until heaven and earth have passed away not one iota or one point of a letter shall pass from the law until all things have come to pass (that is, until the eon of blessedness arrive). Whoever therefore shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven. But whoever shall do and teach them, he shall be called great in the kingdom of heaven (at the eon of blessedness). For I say to you, 'Unless your righteous observance^k (of the law of Moses) shall abound^l more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven' " (at the eon of blessedness.

Jesus exemplified in several particular instances how He required in the present eon of His kingdom an observance of the law superior to that of the Pharisees). "You have heard that it has been said by men of old, 'Thou shalt not kill,' and whosoever shall kill shall be amenable to the judgment. But I say to you, that every one who is angry with his brother rashly shall be amenable to the judgment (of the court of the Synagogue); and whoever shall say to his brother, 'Rascal,' shall be amenable to the council (of seventy), and whoever shall say, 'Fool,' shall be amenable to the Gehenna of fire (to be burnt in the valley of Hinnom; that is to penalties equivalent to those

^k δικαιοσύνη.

^l περισσεύση.

well-known punishments among the Jews). Should you therefore bring your gift to the altar^m and there remember that your brother has something against you, leave there the gift before the altar, and withdraw; first be reconciled to your brother, and then come and offer your gift." (And if a remedy be sought at law for wrongs done or supposed to be done,) "Be well disposed " toward your adversary (the plaintiff), so long as you are in the way with him, lest the adversary deliver you to the judge, and the judge deliver you to his officer, and you be cast into prison. Amen (I assure you), you shall not come out thence until you have paid the last farthing."

(Another example.) "You have heard that it has been said by men of old, 'Thou shalt not commit adultery.' But I say to you, that every one who looks upon a woman for the purpose of lusting after her, has already committed adultery with her in his heart."

(Again, as to the measure of self-denial.) "If your right eye scandalize you (or cause you to err), pluck it out and cast it from you; for it is advantageous to you, that one of your members should be lost and that your whole body should not be cast into hell (Gehenna). Also if your right hand scandalize you, cut it off and cast it from you; for it is advantageous to you, that one of your members should be lost, and that your

^m θυσιαστήριον.

ⁿ εὐνοῶν.

whole body should not be cast into hell.” (These allegories show that in this eon, every one in the kingdom must lay aside, though it appear as necessary as an eye or a hand, whatever may be a hindrance in his progress towards the eon of blessedness.

Again, with regard to divorce.) “It had been said (among you) that, would any one put away his wife (let him not act unjustly), let him give her a bill of divorcement, (and show cause.) But I say to you, that whoever shall put away his wife except for the charge of fornication, makes her to commit adultery, and whoever shall marry her that has been put away commits adultery.”

“Again (with regard to oaths). You have heard that it has been said by men of old, ‘You shall not forswear yourself, but shall render to the Lord your oaths.’ But I say to you, do not swear at all, either by the heaven, because it is the throne of God; or by the earth, because it is His footstool; or by Jerusalem, because it is the city of the great King. Do not swear by your head, because you are not able to make one hair white or black. But let your speech be simply, ‘Yea,’ ‘yea;’ ‘Nay,’ ‘nay.’ What is in excess of this, is of the evil^o one.”

(Again, upon satisfaction for injuries.) “You have heard that it has been said, ‘An eye for an eye, and a tooth for a tooth.’ But I say to you,

^o ἐκ τοῦ πονηροῦ.

do not (in respect of retaliation) resist the evil man; but should any one strike^p you on the right cheek, turn to him also the other (so that the evil one get no advantage in respect of anger and revenge). And to the man who wishes to obtain a verdict against you, and to take your tunic, let him have your robe also (rather than show a spirit of retaliation). And for the man who shall^q (in the king's name) demand your service for one mile, go two miles. Give to him who asks, and do not turn away from the man who wishes to borrow from you."

(Again, upon hatred towards enemies.) "You have heard that it has been said, 'You shall love your neighbour and hate your enemy.' But I say to you, Love your enemies. Bless them who curse you. Do good to them who hate you, and pray for them who despitefully use you and persecute you; in order that you may become children of your Father who is in the heavens. Because He (without regard to the good or ill offices they may have done) makes His sun to rise upon the evil and the good, and rains upon the just and unjust. For if you love them who love you, what reward have you? Do not even the tax-gatherers the same? and if you salute your brethren only, what superior^r thing do you? Do not even the tax-gatherers so?" (Jesus enforced an inward and spiritual obedience to moral duties by setting forth

^p παύσει.^q ἀγγαρεύσει.^r περισσόν.

the resemblance which the sons of God thereby acquire to their Father.) "You, therefore, shall be perfect as your heavenly Father is perfect." (He assigned no secondary model or example for imitation, but draws the attentive hearers into close affiliation with God Himself, and constitutes them the members of His kingdom.)

Hitherto Jesus has directed attention to the law of Moses. He now proceeds to discourse upon the three moral duties of Almsgiving, Prayer, and Fasting, which also Judaism, in its mode of observance, had greatly obscured and perverted.) "Take care of your righteousness¹ that you do it not before men for the purpose of being a spectacle to them. For if you neglect this caution, you have no reward from your Father who is in the heavens; when, therefore (as one act of righteousness), you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues (at their general assemblies) and in the streets, that they may (in distributing their dole to the poor) receive glory from men. Amen (I assure you) they receive² their wages (which they laboured for). But when you give alms, let not your left hand recognize what your right hand does, in order that your alms may be in secret, and your Father, who has power to see in secret, Himself shall repay³ you openly."

(With respect to prayer.) "When you pray, you

¹ δικαιοσύνην.

² ἀπέχουσι.

³ ἀποδώσει.

shall not be as the hypocrites, because they affect to stand and pray (wheresoever the hour of prayer overtakes them) in the synagogues (at the Jewish assemblies for business or judicature) and at the corners of the broad^x streets, in order that they may appear^y to men. I assure you they receive the wages (of such service). But you, when you pray, enter into your chamber, and when you have closed the door, pray to your Father who is in secret, and your Father who has power to see in secret shall repay you openly. In praying, do not use vain repetitions as the Gentiles, who think they shall be heard in the multitude of their words. Be not, therefore, like to them, for your Father knows what you have need of before you ask Him (God is not slow to give, but requires to be asked, that the benefit may be duly valued and fitly used). Thus, therefore, pray you, Our Father which art in Heaven, hallowed be Thy name, Thy kingdom come, Thy will be done, as in heaven, so also upon earth. Give to us this day our daily bread; and remit to us our debts, as we also remit debts to our debtors. Do not bring us into temptation, but defend (and rescue) us from the evil one (wherever he comes upon us^z). For if you remit to men their trespasses, your heavenly Father also will remit yours; but if you remit not to men their

^x τῶν πλατειῶν.^y φανῶσι.^z ὅτι σοῦ, &c. is omitted in the best MSS.

trespasses, much less will your Father remit your trespasses."

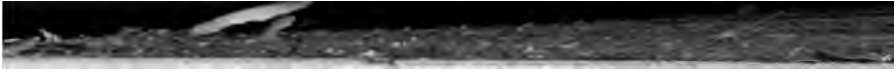
(With respect to Fasting.) "When you fast, be not as the hypocrites, of a sad countenance; for they spoil^a their own countenances, in order that they may appear to men to be fasting. Amen (I assure you) they receive their wages. But when you fast, anoint your head, and wash your face, in order that you may not appear to men to be fasting, but to your Father who is in secret, and your Father, who has power to see in secret, shall repay you openly."

(Jesus proceeded to show the members of His kingdom that the service of the world was incompatible with the service of the kingdom.)

"Do not store up for yourselves stores upon the earth, where moth and rust spoil^a, and where thieves dig through and steal. But store up for yourselves stores in heaven, where neither moth nor rust spoil, and where thieves do not dig through or steal. For where your treasure is, there will be your heart also. The candle^b of the body is the eye. If, therefore, your eye be clear-sighted, your whole body will be enlightened; but if your eye be evil, your whole body will be dark. If, therefore, the light which is in you (your soul) be darkness (and your conscience, the eye of your soul, be dull and less sensitive from its contact with earthly riches), how great is that dark-

^a ἀφανίζουσι.

^b λύχνος.



ness!" (a heart wholly set upon earthly treasure has no desire for, or pleasure in, heavenly things. In such matters there must be no indecision.) "No one is able to serve two lords^c, for either he will hate the one and love the other, or he will attach^d himself to the one and despise the other. You are not able to serve God and Mammon." (An attempt at this double service was a marked feature in the Jewish Church in our Lord's day, who frequently rebukes the avarice of the Pharisees.) "Wherefore, I say to you (who have a Father in heaven), do not harass^e your soul with care as to what you should eat and what you should drink, nor your body (in preparation of) what you should put on. Is not the soul itself of more importance than the food (by which it is kept in union with the body); and the body (in which the soul abides), than the clothing (which sustains its warmth)? Look at the birds of the heaven, that they do not sow, neither reap, nor gather into barns, and your heavenly Father feeds them. Are not you of greater value to Him than they? But who of you, by distressing himself with care, is able to add one span to his life^f? And why be careful about clothing? Contemplate the lilies of the field, how they grow; they do not toil, nor do they spin. But I tell you that even Solomon, in all his glory, was not clothed like one of them. But if God so clothe the herbage of the

^c κυρίους.

^d ἀνθίξεται

^e μεριμνᾷτε.

^f ἡλικίαν.

field, which to-day is in existence, and to-morrow is (cut, bound in bundles, dried, and) cast into the oven, will He not much more clothe you, O men of little faith! Do not, therefore, harass yourselves with care, saying, 'What should we eat, or what should we drink, or what should we put on?' For after all these things the Gentiles seek. For your heavenly Father knows that you have need of all these things. But seek chiefly the kingdom of God and the righteousness which is of Him, and all these things shall be added to you. Do not, therefore, harass^s yourselves with care for the morrow, for the morrow will harass itself with care for its own matters. Its own evil (and the trouble it brings) is sufficient for the day" (to exercise patience).

Jesus proceeded next to the subject of rash judgment in the condemnation of others.) "Do not judge, that ye be not judged; for with what judgment you judge, you shall be judged; and with what measure you mete it shall be measured to you. Why do you have power to see the mote which is in the eye of your brother, but apprehend not that there is a beam (or cataract) in your own eye? Or how will you say to your brother, 'Permit me that I may cast the mote out of your eye;' and lo, the beam (or cataract) is in your own eye. O hypocrite, cast first the beam (or cataract) out of your own eye, and then you shall have full power

^s μεριμνᾶτε.

to see how to cast the mote out of the eye of your brother" (and do for him a loving act.

Jesus further directed them to be circumspect in offering their advice, lest it be wasted upon the undeserving.) "Do not give that which is holy to the dogs (the opposers of truth), much less cast your pearls before the swine (the despisers of truth), lest they trample them under their feet, and turn again and rend you."

(Jesus further sets forth the nature of His kingdom, and the privileges of its members, as well as the disposition of their heavenly Father to bless them.) "Ask, and it shall be given you. Seek, and you shall find. Knock, and it shall be opened to you; for every one who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. For what man is there of you, who, should his son ask of him bread, will give him a stone? or if he ask a fish, will he give him a serpent? If, therefore, you who are evil ^b (at heart) know how to give good gifts to your children, how much more shall your Father who is in heaven (and is perfect) give good things to those who ask Him? Therefore all things whatever you would that men should do to you, so also yourselves do to them; for this is the law and the prophets."

(Jesus was in this speech requiring the fulfilment of the old commandment of the Law; "Love your

^b *πονηροί.*

neighbour as yourself." The measure of the new commandment, "Love one another as I have loved you," had not yet been given.

After Jesus had laid down these stringent requirements respecting the persons who were in His kingdom, He calls upon and invites all His hearers to enter the kingdom.) "Enter through the strait gate, because wide is the gate, and broad is the way which leads to destruction; and many are they who enter through it. Because strait is the gate and narrow the way which leads to life, and few are they who find it."

(The path of him who would enter must be narrowed by self-denial of "all that is in the world." The gate of entrance is strait in respect of luxurious living and fleshly indulgence; A man of the world with his incumbrances, is as disproportionate to the entrance as a camel to a needle's eye.

And when you are seeking to enter), "Beware of false teachers who come to you in the clothing of sheep, but within they are rapacious wolves. From their fruits you shall recognize them. Do men gather from the thorns, grapes; or from the thistles, figs? Thus every good tree bears good fruit, and a sapless¹ tree bears evil fruit. A good tree is not able to bear evil fruit, nor a sapless tree good fruit. Every tree not bearing good fruit is cut out (from the vineyard)

¹ *σαρπών.*

and is cast into the fire ; wherefore from their fruits you shall recognize them." (For the fruitless condition of the branch indicates that it ceases to receive sap from the vine.

Whilst Jesus required the outward proof of inward holiness, He at the same time thought it well to check all attempts at a mere outward profession. "For) not every one who says to Me, 'Lord,' 'Lord,' shall enter into the kingdom of the heavens ; but he who does the will of My Father who is in the heavens."

(Jesus cautions those who obtain an entrance into the Gospel kingdom, or Gospel eon, that they fail not hereafter to attain to the kingdom of glory, the eon of blessedness). "Many shall say to Me in that day (the time of entrance into the eon of blessedness), 'Lord, Lord, we (in the Gospel eon) prophesied in Thy name, and in Thy name cast out devils, and in Thy name did many great works^k.' Then I will confess to you that I never recognized you (as Mine). Depart from Me, you who work lawlessness^l (in My kingdom). Every one, therefore, who hears Me in respect of these words, and does them, I will liken to a prudent man who built his house upon the rock ; and the rain descended, floods came, the winds blew and dashed against that house, and it fell not, for it had a foundation upon the rock. Every one who hears Me in respect of these words, and does them not, shall

^k δυνάμεις.

^l ἀνομίαν.

be likened to a foolish man, who built his house upon the sand ; and the rain descended, the floods came, the winds blew and dashed against that house, and it fell, and its fall was great."

(Such were the sermons in which Jesus of Nazareth taught the principles and practice of His kingdom on earth, as distinguished from Judaism.)

And it came to pass when Jesus had finished these words, the multitudes were astonished at His doctrine, for He was teaching them as having authority (to illustrate truth by a further revelation of God's will) and not as their Scribes (who involved the truth in gloss and obscurity of human dogmata. Many of these doctrines of the kingdom, no doubt, were often repeated upon subsequent occasions ¹, and before other audiences.

A consciousness has been apparent for some time in the actions and words of Jesus, that He felt Himself to have no equal upon earth. He seeks the advice of none, He reposes in the assistance of none. But He demands a practice and an obedience in holiness and virtue beyond the power and the disposition of human beings to render. In this system He calls upon others to persevere, conscious of an all-sufficient power within Himself to make perfect His own system in those who become fully obedient to His kingdom.)

¹ Luke vi. 20 ; xi. 2 ; xii. 58 ; xiii. 24 ; xiv. 33, 34 ; xvi. 13.

Chapter xxib.

*The Approach of Jesus to Capernaum,
December, 781.*

WHEN¹ Jesus came down from the mountain, great crowds followed Him. And lo, a leper^a came up to and worshipped Him (in spirit as God), saying, "Lord, if Thou art willing, Thou art able to cleanse me." (He had faith in the power of Jesus, and sought to ascertain whether He was disposed to exercise that power on his behalf. There might be a bar to His willingness.) And Jesus (perceiving his faith, felt no bar, and without delay) stretched out His hand and touched him, saying, "I am willing, be cleansed." And immediately his leprosy was cleansed; and Jesus says to him (desirous of allaying rather than increasing the general excitement which then prevailed, and equally desirous that all the religious ordinances of the Jewish Church should be obeyed and maintained), "See that you tell no man. But withdraw and show yourself to the priest, and offer the gift which Moses commanded for a witness to them." (Jesus directs him to attend to those religious duties, which necessarily brought the priests to attest that a leper had been cleansed, and thereby to give their sanction to the claim that a great miracle had been performed.

¹ Matt. viii. 1.^a App. 47.

During this circuit it has been recorded that miracles of healing were very numerous, some hundreds at least, but among them no leper was cleansed. None of these miracles have been individually recorded, probably because none of the Evangelists, or their informants, were companions of Jesus or eye-witnesses. This miracle of the leper is now recorded, in part because it is the first leper who was healed, and in part because the disciples were now eye-witnesses. It is also the first occasion at which Jesus had enjoined silence, lest the excitement among the people should become too great for the success of His mission; or lest the quiet sojourn during the winter, which He contemplated at Capernaum, should be interrupted after the miracle.) They set forward² towards Capernaum. And upon³ His entry into Capernaum, a centurion^b came beseeching Him, and saying, "Lord, my son^c lies at my house a paralytic, dreadfully tormented." Jesus said to him, "I will come and heal him." The centurion replied, "Lord, I am not (of) sufficient^d (importance) that You should enter under my roof, but speak the word only, and my son^c shall be healed; for I also am a man under authority (as He was vested with the authority of the Father), having soldiers under me; and I say to this man, 'Go,' and he goes;

² Mark i. 21.

³ Matt. viii. 5.

^b App. 65.

^c ὁ παῖς.

^d ἱκανός.

and to another, 'Come,' and he comes; and to my servant*, 'Do this,' and he does it."

When Jesus heard him, he wondered (that this man had been so taught of the Father as to know that Jesus was God, but yet subject to the authority of the Father, as he was himself to the Emperor of Rome), and said to those who followed, "Amen (I assure you), not even in Israel have I found such faith! I tell you (for this is an instance in proof) that many shall arrive from the east and from the west, and shall recline (at the feast) with Abraham, Isaac, and Jacob in the kingdom of heaven, but the sons of the kingdom shall be cast out into the darkness without the kingdom; there shall be the weeping and the gnashing of teeth" (often alluded to by the Jewish teachers). Jesus said to the centurion, "Withdraw, and as you have believed so be it unto you." And his son† was healed at that hour.

Chapter xxv.

The abode of Jesus, for about two months during the Winter, at Capernaüm.

(JESUS now commenced the work of a settled residence, and) without delay¹, on the sabbaths, He entered the synagogue and taught; and they (the

* τῷ δούλῳ.

† ὁ παῖς.

¹ Mark i. 21.

people) were astonished at His doctrine, for He taught them as having authority (from the Father), and not as the scribes. (This continued about the space of two months. At length as the spring drew on), there² was (on a certain day) in the synagogue a man having a spirit of an unclean devil, and whilst he³ was in the synagogue he⁴ was in the unclean spirit, and called⁵ out with⁶ a loud voice, saying,⁶ “Aha^b! what (in common) is there between us and You, O Jesus of Nazareth? Have You come to destroy us? I know You, who You are, the Holy One of God.” Jesus rebuked him, saying, “Be silent, and come out of him.” The unclean spirit cast⁷ him in the midst, and threw⁸ him into convulsions^c, and when he had cried out with a loud voice, he came⁹ out of him, but¹ without injuring him. Fear came upon all, and all were alarmed², so that they talked³ and questioned⁴ among themselves, saying, “What⁵ a word is this?” “What⁶ thing is this? What new doctrine is this? because with authority⁷ and power⁸ He commands even the unclean spirits, who⁹ obey Him and come¹ out.” (Consequently)

² Luke iv. 33.³ Mark i. 23.^a ἐν πνεύματι.⁴ Mark i. 23. Luke iv. 33.^b Luke iv. 33.⁵ Mark i. 24. Luke iv. 34.^b ἔα, interjection.⁷ Luke iv. 35.⁸ Mark i. 26.^c σπαράξαι.⁹ Mark i. 26. Luke iv. 35.¹ Luke iv. 35.² Mark i. 27.³ Luke iv. 36.⁴ Mark i. 27.⁵ Luke iv. 36.⁶ Mark i. 27.⁷ Mark i. 27.⁸ Luke iv. 36.⁹ Mark i. 27.¹ Luke iv. 36.

a noise about Him went out into every place of the neighbouring country, and His fame¹ (was no longer confined to the land of Israel, but) forthwith went out every where, into the whole country which surrounds Galilee (even beyond the Roman province of Syria).

On the same day) when² Jesus had risen up, and they forthwith³ had come out of the synagogue, they entered⁴ into the house of Simon (namely) Peter⁵ and Andrew⁶, with James and John, (where) the⁷ mother-in-law^d of Simon was lying⁸ afflicted⁹ with a great fever¹; and they immediately speak² to Him and inquire³ of Him about her. And He⁴ perceived that she was cast in fever. And, having⁵ stood over her, He rebuked the fever; and when He⁶ went near He touched⁷ her hand and raised⁸ her up, having taken her by the hand. The fever left⁹ her immediately¹. She arose and² ministered to them (fully proving her restoration to perfect health).

When (the Sabbath was over, and) evening³ had

¹ Mark i. 28. ² Luke iv. 38. ³ Mark i. 29.

⁴ Matt. viii. 14. Mark i. 29. Luke iv. 38.

⁵ Matt. viii. 14. ⁶ Mark i. 29, 30.

⁷ Matt. viii. 14. Mark i. 31. Luke iv. 38.

^d App. 42. ⁸ Mark i. 30. ⁹ Luke iv. 38.

¹ Matt. viii. 14. Mark i. 30. Luke iv. 38. ² Mark i. 30.

³ Luke iv. 38. ⁴ Matt. viii. 14. ⁵ Luke iv. 39.

⁶ Mark i. 31. ⁷ Matt. viii. 15. ⁸ Mark i. 31.

⁹ Matt. viii. 15. Mark i. 31. Luke iv. 39.

¹ Mark i. 31. Luke iv. 39.

² Matt. viii. 15. Mark i. 31. Luke iv. 39.

³ Matt. viii. 16. Mark i. 32.

come, whilst the sun was ⁴ going down, all who had ⁵ people sick with various diseases, led them to Him. They also carried ⁶ to Him all who were badly afflicted, and ⁷ many who had dæmons, and the ⁸ whole city was gathered at the gate, and He healed many afflicted with various diseases, when He had ⁹ placed His hands upon each one individually; and He cast¹ out many dæmons and spirits ² by His word, and healed all who had maladies (in consequence of possession), so that the saying by Esaias the prophet was fulfilled, "He took our weaknesses and bore our diseases." (Wondrous mystery! It does not appear from the record of the Evangelists whether they mean to say that all those cases took place on the one and the last sabbath evening; or whether the work of several sabbath evenings is recounted over upon the occasion of the last. It probably is the true understanding of these passages, that the Evangelists are here giving a summary of work done during a two months' residence. Moreover), the dæmons ³ came out of many, crying out, and saying, "Thou art the Christ, the Son of God." But Jesus, rebuking them, did not permit ⁴ them to talk, because they knew Him, that ⁵ He was the Christ.

⁴ Mark i. 32. Luke iv. 40.

⁵ Luke iv. 40.

⁶ Mark i. 32.

⁷ Matt. viii. 16. Mark i. 32.

⁸ Mark i. 33. ⁹ Luke iv. 40.

¹ Matt. viii. 16 Mark i. 34.

² Matt. viii. 16.

³ Luke iv. 41.

⁴ Mark i. 34. Luke iv. 41.

⁵ Luke iv. 41.

(But any general recognition of Him as the Messiah by the populace, before they were instructed in the nature of His mission, would have produced national disorders and commotions. To manifest Himself to the consciences of men as the Son of God, and yet to avoid that enthusiasm which would take and make Him a king, required caution and prudence on His part.

Thus concluded the winter's sojourn of Jesus at Capernaum, for He departed before daybreak the next morning.)

Chapter xxbi.

The Second Circuit of Jesus in Galilee with Miracles.

(AFTER the numerous cures performed during the evening at Capernaum, February, U.C. 782, Jesus arose and) in the morning watch ¹, whilst it was yet far in the night ^a (about four o'clock), He went out and departed to a desert place, and there was praying (as He frequently before had done), and Simon, and those with him, pursued ^b after Him, and when they found Him, they say to Him, "All men are seeking You." Jesus replied, "Let us direct ^c our way to the neighbouring towns, in

¹ Mark i. 35.

^b κατεδίωξαν.

^a ἑννηχον λίαν.

^c ἄγωμεν. App. 43.

order that I may preach there also, for with this intent I came out" (of the city. The people also, having some notion of His intention to depart, soon confirmed Peter's report, for) when ² it was day ⁴, after He had gone out (of the city) and advanced ⁶ into a desert place, the multitudes were seeking Him, and came even ⁷ up to Him, and delayed ⁸ His advance from them. But He said to them, "I ought (after teaching in Capernaum for two months) to preach the kingdom of God also to the other cities of Galilee, because for this purpose have I been sent." And He went ³ preaching in their synagogues, through the whole of Galilee, and casting ⁴ out devils.

(Jesus, however, set forward on His work alone, and the disciples each went his own way, as they had done during the winter. Simon [Luke v. 10] had entered into a partnership with James and John to fish upon the lake. Andrew, who beforetime was his partner, was not with them. Jesus, in the course of this circuit, arrived at the lake, and) it came ⁵ to pass (on a certain day), whilst the multitude pressed upon Him to hear the word of God, and He Himself was standing near the Lake of Gennesaret, He perceived two ships standing by the lake. But the fishermen (after their night's labour) had gone out of them, and

² Luke iv. 42.

⁴ App. 44.

⁶ ἀπῆλθεν.

⁷ ἕως αὐτοῦ.

⁸ κατεῖχον αὐτόν.

³ Mark i. 39. Luke iv. 44. ⁴ Mark i. 39. ⁵ Luke v. 1.

had washed their nets. When He had entered into one of the ships, which was Simon's^h, He requested him to put out again a little from the land, and He sat down and taught the multitudes from the ship. When He had ceased talking, He said to Simon, "Put out again into the deep, and let down your nets for a draught." Simon replied, "Master, we have toiled all night, and have taken nothing; but at Your word I will let down the net." (His word had always been infallible, and His power all-prevailing.) And when they had done this, they enclosed a great multitude of fishes, and their net was breaking. They, therefore, beckoned to their partners in the other ship (on the shore) that they should come and help them: and they came and filled both the ships, so that they began to sink. When Simon Peter perceived it, he fell down at the knees of Jesus, saying, "Depart from me, because I am a sinful man, O Lord." For astonishment at the capture of fish which they had taken seized upon Simon and all with him, as well as upon James and John, the sons of Zebedee, who were partners with Simon. Jesus said to Simon, "Fear not, from the present time you shall catch men and preserveⁱ them alive." When they had brought their ships to land, they left all and followed Him (during the rest of the circuit. How marvellously did the love and perseverance of Jesus pursue these men, even after

^h App. 45.ⁱ ἰσθι ζωγρῶν.

they had entered upon a new partnership, and declined His invitation, "Let us proceed to the neighbouring towns." With much longsuffering He drew them.)

It came to pass also (during this circuit), when Jesus was in one ^k of the cities (apparently Chorazin); lo, there was a man, a leper ^l, full ⁷ of leprosy ¹ (who, therefore, had been pronounced clean ⁸ by the priests and admitted into the city); when he perceived Jesus, he came ⁹ to Him (into the house ^m), beseeching Him, and kneeling down to Him; and when ¹ he had fallen upon his face, he besought Him, saying ² to Him, "Lord, if You are willing, You are able to cleanse me." Jesus ³ was moved with compassion, stretched ⁴ out His hand and touched him, saying, "I am willing, be cleansed." After ⁵ Jesus had spoken, the leprosy ⁶ immediately departed from him, and ⁷ he was cleansed. Jesus ⁸ charged him to tell no one, and having ⁹ strictly enjoined him, forthwith put ⁿ him out (of the house), and said to him, "See that you say nothing to any man, but withdraw ¹ and show yourself to the priest; and offer for your cleansing what Moses commanded, for evidence to them "

^k App. 46.

^l Mark i. 40.

⁷ Luke v. 12.

¹ App. 47.

⁸ Lev. xiii. 12, 13.

⁹ Mark i. 40.

^m πρὸς αὐτόν.

¹ Luke v. 12.

² Mark i. 40. Luke v. 12.

³ Mark i. 41.

⁴ Mark i. 41.

Luke v. 13.

⁵ Mark i. 42.

⁶ Mark i. 42.

Luke v. 13.

⁷ Mark i. 42.

⁸ Luke v. 14.

⁹ Mark i. 43.

ⁿ ἐξέβαλεν.

¹ Mark i. 44.

Luke v. 14.

(that he was cleansed. The man, however, paid no regard to the injunction of silence, and) the fame² of Jesus went the more abroad. For³ the leper, when he went out, began greatly to proclaim and spread about the report (how he was healed by the touch^o of Jesus); so that Jesus was no longer able to enter openly into the city. But He was without (the city) in desert places (between Chorazin and Capernaum), and⁴ large multitudes from⁵ all quarters were⁶ coming together to hear⁷ and to be healed by Him of their infirmities. But He Himself continued retiring into the desert and passing the time in prayer.

(To insure the greater privacy it is probable that many of the disciples dispersed to their own homes, for about this time Herod Antipas appears to have been at Tiberias on his return from a visit to his brother Philip, and in preparation for his journey to Rome. He had engaged to marry Philip's wife, but was opposed by John the Baptist whom he had secured and put into prison. Prudence no doubt was required on the part of Jesus also, lest His movements should assume in any way a political aspect, and excite the jealousy of Herod by the number of His followers.

From the consequent dispersion of the eyewit-

² Luke v. 15.

³ Mark i. 45.

^o App. 48.

⁴ Luke v. 15.

⁵ Mark i. 45.

⁶ Mark i. 45. Luke v. 15.

⁷ Luke v. 15.

nesses the record of St. Mark here breaks off "for some days." Also that of St. Luke breaks off until "one" of the days;" but St. Matthew, in whose house as a believer, though not yet a chosen disciple, He had been at Chorazin, probably continued with Him and as eyewitness proceeds with the other circumstances of this circuit consequent upon the assembling crowds, and in the sequel conducts Jesus back to Capernaum. That is, when Jesus retired from public observation for political reasons, all the disciples appear to have dispersed for a time; and St. Matthew, who resided at Chorazin, appears to have been the only one of the Evangelists who was eye-witness of what occurred until Jesus had returned to Capernaum.)

Chapter xxbii.

The Return of Jesus from the Second Circuit with Miracles.

WHEN (in consequence of the great fame which had gone abroad) Jesus¹ (in spite of His endeavours to seclude Himself) perceived great multitudes about Him, He gave orders that they who were with Him should depart to the other side (of the lake, for political circumstances suggested retirement to another district. Jesus

^p ἐν μετὰ τῶν ἡμερῶν.

¹ Matt. viii. 18.

also seized the opportunity in the perils of a sea voyage to test the faith of newly-acquired disciples, the number of whom He was increasing preparatory to the appointment of twelve Apostles.

He consequently, before He went on board, received offers^a from persons who volunteered to join Him, many possibly without an adequate appreciation of the nature of the calling). Then one person, a Scribe, came up and said to Him, "Teacher, I will follow You wherever You depart." Jesus replied (setting before him the necessary self-denial), "The foxes have holes, and the birds of the heaven have roosts, but the Son of Man has not (a place) where He may rest His head."

Another person, one of His disciples (who believed but had not forsaken his home), said to Him, "Lord, allow me first to depart and to bury my father" (a kind office which parents required of their children, and at first sight a reasonable request so long as it was measured by the law of human sympathy; but when placed beside the love that brought Jesus down from heaven to attend upon dying souls, the request induced a reply, for) Jesus (could not admit the excuse and) said to him, "Follow Me, and leave the dead (souls who have no higher sympathies than human feelings) to bury the dead of their own people^b." (Jesus set out; and) when He had entered into the ship, His disciples followed Him (but how far

^a App. 118.

^b *ταυτῶν*.

the number had been increased or what disciples were there does not appear; nor is there reason to suppose that any of the Evangelists were present except St. Matthew). And lo! (as they sailed) a great earthquake^c took place in the sea; so that the ship was covered by the waves. But Jesus Himself was sleeping. And the disciples came to Him and woke Him, saying, "Lord, save us, we are perishing!" He replied (there being no immediate danger from the filling or sinking of the ship, which probably had a deck), "Why are you fearful, men of little faith?" Then He arose and rebuked the winds and the sea, and a great calm succeeded: and the men^d (who had followed Him) wondered, saying, "What manner of man is this, because both the winds and the sea obey Him?" (This miracle served greatly to confirm the newly-acquired disciples and to induce a belief in His divine nature.)

Upon His arrival at the other side in the country of the Gergesenes^e, (a semi-heathen people on the east side of the lake, He immediately landed and) there met Him two men possessed with dæmons coming out of the tombs exceeding fierce, so that no one had strength^f (and courage) to pass by that road, and lo, they (clothed as they appear) cried out saying (to Jesus), "What is there between us and Thee, O Son of God, hast Thou come here (on the earth) before the season (of

^c σεισμός. ^d οἱ ἄνθρωποι. ^e App. 77, sec. 5. ^f ἰσχύν.

judgment) to torment us?" (The evil spirits clearly discerned the divine authority of Him of whose presence men were hardly sensible.)

There was, at a distance from them, a herd of many swine feeding (an unclean animal fed by the heathen in part for the clandestine use of Jews). The dæmons therefore (desiring to remain in that country) besought Him, saying, "If You cast us out, send us into the herd of swine." And He said to them, "Withdraw yourselves." And they went out (of the men), and departed into the herd of swine. And lo, the whole herd⁶ rushed down the precipice into the sea, and died in the waters. (An effect foreknown to Jesus, and so far ordered by Him to show that when He judged, His judgment was true, which fell upon them who polluted Israel in their food, and disposed their souls, when polluted, to receive foul spirits. They who polluted the temple, and they who polluted the people of God, alike received rebuke from Jesus, irrespective of their vested interests.) The men who were feeding the swine fled, and went away into the city, and reported all things, as well as what had befallen the possessed with dæmons. And lo, the whole city came out to meet Jesus; and when they perceived Him, they besought Him that He would turn aside from their coasts. He went on board the ship, and passed across and came to His own city (Capernaum, as dis-

⁶ App. 78.

tinguished from the city in which He had of late resided. Thus ended the second circuit in Galilee with miracles).

Chapter xxviii.

The residence of Jesus for some days in Capernaum, after His Second Circuit with Miracles in Galilee.

AGAIN¹ He had entered into Capernaum after (an interval of) some days, and men heard say that He was at home^a. Many persons therefore immediately assembled, so that there was no longer room^b even about the gate; and He spake the word to them. (Herod, by this time, was on his way to Rome, and Jesus was residing and teaching at Capernaum.)

It came to pass² on one of the days, both He was teaching, and there were sitting Pharisees and teachers of the law who had arrived from every town in Galilee, and from Judæa and Jerusalem; and the power of the Lord was present to heal^c them (of their spiritual blindness. But they were not willing in the day of His power. It is more than probable, since John the Baptist was safe in prison, that this was an assembly of the Jewish teachers gathered in Capernaum at the

¹ Mark ii. 1.

^a εἰς οἶκον.

^b χωρεῖν.

² Luke v. 17.

^c App. 49.

suggestion of the Sanhedrim, who had no jurisdiction in Galilee, for the purpose of inquiring into the nature of the mission and the doctrine of Jesus, as they had before sent a commission of inquiry to John the Baptist at the Jordan, before he was delivered up to them by Herod. So long as they were honest in transacting the business of the assembly, the Spirit of God was with them. The place of assembly appears to have been a synagogue, or public building with the usual flat roof.)

Lo³ (as He taught the people), men⁴ come to Him bringing a paralytic cast upon⁵ a couch⁴, and borne⁶ by four persons who were⁷ seeking to bring him in and place him before Jesus. But when they could not find by what way they might bring him in and were⁸ not able to get near to Jesus on account⁹ of the crowd (they remove him from the couch⁴ and place him upon a small couch⁵, or hammock⁶, and then), they ascended¹ upon the top¹ (of the building), and stripped² the roof where He was; and after breaking it through (namely, the woodwork), they lower the hammock, upon which the paralytic was (then) lying, through³ the tiles, and let him down together

³ Matt. ix. 2. Luke v. 18.

⁴ Matt. ix. 2. Mark ii. 5. Luke v. 18.

⁵ Matt. ix. 2. Luke v. 18. ^d ἐπὶ κλινῆς. ⁵ Mark ii. 3.

⁷ Luke v. 18. ⁸ Mark ii. 4. ⁹ Mark ii. 4. Luke v. 19.

⁶ κράββατον, κλινίδιον. ¹ Luke v. 19. ¹ δῶμα.

² Mark ii. 4. ² Luke v. 19.

with the little couch ^ε into the midst before Jesus, Who,⁴ when He had perceived their faith, said ⁵ to him, "Man, your sins are forgiven you." Whereupon, the Scribes and Pharisees began to reason, saying, "Who is this that speaks blasphemies?" (The man appears to have been troubled at what was going on; with tenderness, therefore) Jesus said to the paralytic, "Be⁶ of good courage⁷, child⁸, your sins are forgiven^h you." (Thus Jesus plainly pressed upon the assembly of Jewish teachers the doctrine of the forgiveness of sins by His power or means.)

And⁹ lo, some¹ of the Scribes continued sitting² there; and, reasoning in their hearts, they said³ in themselves, "This man blasphemes." Also they ask, "Why⁴ does this man thus talk blasphemies? Who is able to forgive sins, except God⁵ only, the one⁶ God?" (They acknowledged that He acted and spoke as if He were God. He added further evidence of His divine nature; for) Jesus immediately had cognizance⁷ in His spirit⁸ of their thoughts,⁹ and that¹ they were thus reasoning in themselves; and when He had per-

^ε κράββατον, κλινιδιον. ⁴ Matt. ix. 2. Mark ii. 5. Luke v. 20.

⁵ Luke v. 20. ⁶ Matt. ix. 2. Mark ii. 5.

⁷ Matt. ix. 2. ⁸ Matt. ix. 2. Mark ii. 5. ^h App. 50.

⁹ Matt. ix. 3. ¹ Matt. ix. 3. Mark ii. 6.

² Mark ii. 6. ³ Matt. ix. 3. ⁴ Mark ii. 7.

⁵ Luke v. 21. ⁶ Mark ii. 7.

⁷ Mark ii. 8. Luke v. 21. ⁸ Mark ii. 8.

⁹ Luke v. 22. ¹ Mark ii. 8.

ceived² their reasonings, having replied,³ He said⁴ to them, "Why⁵ have you evil thoughts, and⁶ reason these evil things in your⁷ hearts? Which is the easier (work), to say to the paralytic⁸, Your⁹ sins are forgiven (the effect of which upon the soul no one could test or discern), or to say, Arise, take¹ up your hammock¹, and² walk? (where a failure would be obvious to the whole assembly. He selected the former, but confirmed it by the latter, saying). But that you may know that the Son of Man has authority^k on earth to forgive sins," then He says to the paralytic, "I say³ to you, Arise⁴, take up your hammock⁵ and your bed⁶, withdraw,⁷ and set⁸ out to your own house." He arose⁹ immediately, having¹ stood up before them forthwith, and having taken² up the hammock¹ upon which he had³ been lying, he went⁴ out before all, and⁵ departed to his own house, glorifying⁶ God. So that⁷ all were asto-

² Matt. ix. 4.

³ Luke v. 22.

⁴ Matt. ix. 4. Mark ii. 8. Luke v. 22.

⁶ Matt. ix. 4. ⁶ Mark ii. 8. Luke v. 22.

⁷ Matt. ix. 4. Mark ii. 8. Luke v. 22. ⁸ Mark ii. 9.

⁹ Matt. ix. 4. Mark ii. 9. Luke v. 23. ¹ Mark ii. 9.

¹ κράββατον. ² Matt. ix. 6. Mark ii. 9. Luke v. 23.

² ἔξωσίαν. ³ Mark ii. 11.

⁴ Matt. ix. 6. Mark ii. 11. Luke v. 24.

⁵ Mark ii. 11. Luke v. 24.

⁶ Matt. ix. 6. ⁷ Matt. ix. 6. Mark ii. 11.

⁸ Luke v. 24. ⁹ Mark ii. 12. ¹ Luke v. 25.

² Mark ii. 12. Luke v. 25. ³ Luke ii. 25.

⁴ Mark ii. 12. ⁵ Matt. ix. 7. Luke v. 25.

⁶ Luke v. 25. ⁷ Mark ii. 12.

nished ; and an ecstasy⁸ (or enthusiasm) fell upon all, and they glorified⁹ God and were filled¹ with fear, saying, " We have seen strange things to-day. We have never² seen it thus."

The multitudes,³ who saw it, were alarmed, and glorified God, who had given such authority¹ to men. (In none of His miracles did Jesus manifest forth His glory more than in this which He performed before the whole assembly of Jewish teachers. His Divine nature might be clearly seen when, in forgiving the sins of a humble penitent whom He addressed by the endearing appellation, " Child," He both healed his sick body and discerned the evil thoughts of His opponents. On the whole, there was a full revelation of His divine authority ; and this by acts which all present confessed belonged to God only, and were, as they perversely said, blasphemously assumed by Him. From this time there arose two distinct parties among the hearers of Jesus : the one, willing and ready to be taught ; the other, the men who had on this occasion rejected the Spirit of God that had been present to heal them. Consequently, they henceforth turned a deaf ear both to teaching and miracles however convincing, until, at length, they evinced a disposition to proceed to acts of violence against the person of Jesus. For whilst they saw that

⁸ Luke v. 26.

⁹ Mark ii. 12. Luke v. 26.

¹ Luke v. 26.

² Mark ii. 12.

³ Matt. ix. 8.

¹ ἐξουσίαν.

He was strong as a lion in all noble and generous dispositions, He was as indisposed as a lamb to inflict injury upon His enemies. They saw Him saving and not destroying human life, and therefore they fearlessly attacked Him with every spiteful appellation and malicious act. Both parties believed in a superhuman agency; whilst the one ascribed His works to Satan, the other confessed them to be of God. This was a marked epoch in the mission of Jesus, at which the Pharisees became His sworn enemies.)

Chapter xxix.

Jesus proceeds to a residence in Chorazin^a and the Neighbourhood, March, U.C. 782.

AFTER¹ these things Jesus² went^b out again^c (from Capernaum) by the sea-side, and all the multitude came to Him, and He taught them (at the usual place by the sea-side, between Capernaum and Chorazin) and^d passing along from that place (towards Chorazin) He perceived a man, a tax-gatherer^e, by name Levi^f, the son^g of Alphæus (likewise) called^h Matthew, whilstⁱ sitting at the

^a App. 46. ¹ Luke v. 27. ² Mark ii. 13. Luke v. 27.

^b App. 51. ^c Mark ii. 13. ^d Matt. ix. 9. Mark ii. 14.

^e Luke v. 27. ^f Mark ii. 14. Luke v. 27. ^g Mark ii. 14.

^h Matt. ix. 9. ⁱ Matt. ix. 9. Mark ii. 14. Luke v. 27.

custom-house (who may have been an attentive hearer, and had possibly accompanied Jesus in His late voyage). He said to him, "Follow Me." He (at once discerned the nature of the call) left¹ all, rose² up, and followed Him. (Matthew indeed was so joyous at being included within the kingdom of Jesus, as alluded to in the sequel by the "Bridegroom³," that he invited his neighbours and friends to partake of his joy.) Levi⁴ made for Jesus a great reception^c in his own house (at Chorazin^d). And^e it came to pass as soon as Jesus reclined at meat in the house, many tax-gatherers and sinners were reclining with Jesus and His disciples, for they^f were numerous and had followed Him. And the multitude^g of tax-gatherers and others who had reclined with them was great, and when their^h scribes^e (the scribes of that place) and Pharisees saw Him eating with tax-gatherers and sinners, they murmured, and said to His disciples, "Why do⁹ you and your Master¹ eat and drink² with sinners³ and tax-gatherers?" When Jesus heard⁴ it He answered and said to them, "The strong⁵ and healthy^f have no need⁷ of a

¹ Luke v. 28. ² Matt. ix. 9. Mark ii. 14. Luke v. 28.

³ Luke v. 34. Mark ii. 19. ⁴ Luke v. 29. ^c δοχὴν.

^d App. 46. ^e Matt. ix. 10. Mark ii. 15. ^f Mark ii. 15.

⁷ Luke v. 29. ⁸ Matt. ix. 11. Mark ii. 16. Luke v. 30.

⁹ App. 55. ^h Luke v. 30. ¹ Matt. ix. 11.

² Mark ii. 16. ³ Matt. ix. 11. Mark ii. 16. Luke v. 30.

⁴ Matt. ix. 12. Mark ii. 17. Luke v. 31.

⁵ Matt. ix. 12. Mark ii. 17. ^f ἰσχυροὶ, ὑγιαίνοντες.

⁶ Luke v. 31. ⁷ Matt. ix. 12. Mark ii. 17. Luke v. 31.

physician, but they who have maladies : go ⁸ forth ⁸ and learn what is the meaning of 'I desire mercy and not sacrifice.' I have not come ⁹ to call just persons (who vaunt their sacrifices and tithes) but sinners (sensible of a broken law) to repentance ¹⁰ (and pardon). They ¹ (the Pharisees) replied to Him, (wishing to show that the disciples of Jesus were at least sinners in their disobedience to the ordinance of fasting) "Why do the disciples of John fast often, and make prayers; and in like manner the disciples of the Pharisees, but your disciples eat and drink." He replied to them, "Are you able to make the children of the bride-chamber fast whilst the Bridegroom is with them? The days shall come when the Bridegroom will be torn from them, in those days shall they fast." (Jesus was now for a time upon earth wooing His Church, and affiancing her to Himself, the true Bridegroom.

After they had retired and discussed this matter among themselves) the ² disciples ^h of John (who now had lost their leader) and ³ the Pharisees, who were at that time fasting, come ⁴ to Him (whilst still residing at the house of Matthew) and say, "Wherefore do we, the disciples of John and the Pharisees, fast much, but Your disciples do not

⁸ καὶ οὕτως ἐξέρχονται.

⁹ Matt. ix. 13.

¹⁰ Matt. ix. 13. Mark ii. 17. Luke v. 32. ¹ Luke v. 33.

² Matt. ix. 14. Mark ii. 18. ^h App. 52.

³ Mark ii. 18.

⁴ Matt. ix. 14. Mark ii. 18.

fast?" Jesus replied (as before) "Are the sons of the bridechamber able to mourn and to fast while the Bridegroom is with them? So long⁵ as they have the Bridegroom with them they are not able to fast. The days⁶ shall come when the Bridegroom shall be taken from them (as John had but now been taken from his disciples); then shall they fast in those days." (We observe that some of the disciples of John had begun to consort and to take part with the Pharisees in opposition to Jesus. This connexion no doubt impeded John's labours, which he pursued in prison, in preparing his followers to become the disciples of Jesus). Jesus (took this opportunity to explain that the new graces of His kingdom would require new ordinances, and) spake⁷ a parable to them; "No⁸ one who has⁹ rent a patch from a new garment puts¹ and sews² the patch³ of undressed cloth upon⁴ an old garment, for⁵ if he should, the filling⁶ up takes from the garment, the new⁷ from the old, and the rent⁸ becomes worse. For he both⁹ will (and does) rend the new, and the patch from the new will not agree with the old. No

⁵ Mark ii. 19.⁶ Matt. ix. 15. Mark ii. 20.⁷ Luke v. 36.⁸ Matt. ix. 16. Mark ii. 21. Luke v. 36.⁹ Luke v. 36. *σχίσας*.¹ Matt. ix. 16. Luke v. 36.² Mark ii. 21.³ Matt. ix. 16. Mark ii. 21.⁴ Matt. ix. 16. Mark ii. 21. Luke v. 36.⁵ Mark ii. 21. Luke v. 36. ⁶ Matt. ix. 16. Mark ii. 21.⁷ Mark ii. 21.⁸ Matt. ix. 16. Mark ii. 21.⁹ Luke v. 36.

one¹ puts new wine into old skins, for if he should, the skins² are burst, for the new wine³ (by fermentation) will, and does, burst the skins, the wine⁴ itself will be, and is, poured out, and both wine⁵ and skins⁶ are lost; but they put⁷ new wine into new skins, for new⁸ wine must be put into new skins, and⁹ both are preserved together.”

(The graces of Christianity must have new and suitable ordinances, distinct from Judaism. He at the same time explained that the preference they exhibited for the old ordinances was to be expected, for) “No one¹ having drunk old wine immediately wishes for new, for he says the old is excellent¹” (and he is satisfied with it. Jesus is never at fault, but is ready to give a reason for whatever He does to those who are prepared to hear Him. The records of St. Mark and St. Luke break off here until after the second Passover, that of St. Matthew is continuous for some time longer). Whilst He² was talking these things to them (in the house of Matthew at Chorazin), lo, a certain ruler came in^k and prostrated himself, saying, “My daughter has lately died; but come and place Your hand upon her, and she shall live.” Jesus rose up and was following him in company

• ¹ Matt. ix. 17. Mark ii. 22. Luke v. 37. ² Matt. ix. 17.
³ Mark ii. 22. Luke v. 37. ⁴ Matt. ix. 17. Luke v. 37
⁵ Mark ii. 22. ⁶ Matt. ix. 17. Luke v. 37
⁷ Matt. ix. 17. ⁸ Mark ii. 22. Luke v. 38.
⁹ Matt. ix. 17. Luke v. 38. ¹ Luke v. 39.
^k χορησός. ² Matt. ix. 18. ^k εἰσελθών.

with His disciples (the names are unknown, for the Twelve were not yet chosen). When lo, a woman who had an issue of blood twelve years (and had heard how the touch of Jesus healed the leper) approached Him behind and touched the hem of His garment; for she said within herself, "If only I should touch His garment, I shall be saved." But when Jesus had turned Himself and had perceived her (for there was no crowd), He said, "Be of good courage, daughter, your faith has saved you." The woman was saved (from her disease) from that hour.

Jesus upon coming into the house of the ruler, and perceiving the minstrels (who by this time had assembled in consequence of the death), and the multitudes in a state of tumult¹, said to them, "Return, (to your homes) for the damsel is not dead, but is asleep." But they derided Him. When the multitude had been cast out, He entered (into the chamber) and laid hold of her hand, and the damsel rose up. This fame (of the power of His touch) went abroad through all that land (namely the district about Chorazin, where it is reasonable to expect that the people hereafter will seek to touch Jesus at His future visits to this place and neighbourhood, especially if there be any women with like secret maladies).

¹ *θορυβούμενον.*

Chapter xxx.

A third Circuit with Miracles, from Chorazin through the South of Galilee, en route for the Passover.

As Jesus¹ passed^a along (on His journey) from thence (through Gennesaret—the following facts are narrated by St. Matthew only); there followed Him two blind men calling out and saying, “Have mercy on us, O Son of David.” And upon His arrival in the house (for the night), the two blind men came to Him; and Jesus says to them, “Do you believe that I am able to do this?” They reply, “Yea, Lord.” Then Jesus touched their eyes, and said, “According to your faith, be it to you.” Then were their eyes opened; and Jesus charged^b them most strictly, and said, “See that no man know it.” But when they had gone out, they spread His fame through the whole of that land (where Jesus then was, and increased the desire of His touch).

As they were going out (from that town, probably Magdala), lo, men brought to Him a man dumb through having a dæmon. And when the dæmon was cast out, the dumb man talked. The multitudes wondered, and said, “It has never at any time appeared thus in Israel.” But the Pha-

¹ Matt. ix. 27.^a App. 53.^b ἐπεβλήθη.

risees (retaining the same spirit they had in the late assembly at Capernaum) said, "He casts out dæmons through the prince of the dæmons." (This is the second remarkable instance in which a growing opposition and ill feeling manifested itself among the Pharisees.)

Jesus then took a circuit (Herod being absent at Rome) round all the cities and villages (in the south of Galilee), teaching in their synagogues, preaching the Gospel of the kingdom, and healing every disease, and every weakness. (Thus Jesus completed His circuit in southern Galilee, and passed out near the confines of Galilee and Samaria, where He crossed the Jordan into Peræa at the usual ford. The people, as the result of the circuit, began to assemble around Him in great numbers, as He halted in Peræa to gather about Him the disciples and evangelists who had not been eyewitnesses of His last circuit, and therefore in their accounts have not alluded to it.)

Chapter xxxi.

Jesus gives Mission to twelve Disciples in Peræa.


UPON perceiving¹ the multitudes He had pity on them, because they were perplexed^a (in their minds), and cast^b forth to perish as sheep having

¹ Matt. ix. 36.

^a ἐσκυλμένοι.

^b ἐρριμμένοι.

no shepherd. At that time, Jesus says to (the whole body of) His disciples, "The harvest indeed is great, but the labourers are few; pray therefore the Lord of the harvest, that He send forth labourers into His harvest." (In other words, that the Church, the Bride, as then constituted, should pray that some of her members receive a divine mission. A subsequent example in St. Luke shows that Jesus, upon such occasions, not only commanded His Church to pray, but also Himself entered into prayer. The record lately described Jesus as increasing the number of His disciples. We now see that they who forsook all to follow Him were sufficiently numerous for the selection of twelve.) When Jesus had therefore called to Himself His twelve disciples, He gave them authority over unclean spirits, so as to cast them out, and to heal every disease, and every infirmity. (The twelve appear to have been chosen at this time because the mission of John had come to an end, and it was now needful that the mission of Jesus should occupy the whole country of Peræa and Judæa, as well as Galilee. Moreover, in the absence of Herod at Rome, He was less exposed to interruption from political jealousy on account of an increase in the number of His followers.) The names of the twelve Apostles (who were sent two and two upon this first mission) are these:—First, Simon who is called Peter, and Andrew his



brother, James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer, James the son of Alphæus, and Lebbæus who had been surnamed Thaddæus, Simon Cananites (the Zealot), and Judas Iscariot, who also betrayed Him.

These twelve Jesus (at this time) sent and charged in these words. (First, upon the extent and powers of their mission.) "Do not turn aside^c into the way of the Gentiles, and do not enter into a city of the Samaritans (for they were then upon the borders of Samaria, and near the Gentile cities of Decapolis); but proceed^d rather to the sheep who have been lost by the house of Israel (in Peræa and the south of Judah). And as you proceed, preach, saying, 'The kingdom of heaven has drawn near.' Heal the sick; cleanse the lepers^e; cast out dæmons. As a free gift you have received (the graces of the kingdom), as a free gift bestow" (the benefits.

Jesus prescribed and pointed out the manner in which they were to travel from place to place). "Do not procure gold, or silver, or brass, for your purses, nor a scrip for your journey; nor two coats, nor sandals, nor a staff (nor any thing in addition to their ordinary attire). For the workman is worth his food^f (at least). Into whatever city or village you enter, inquire who in

^c ἀπέλθete.

^d πορεύεσθε.

^e νεκροὺς ἐγείρετε omit.

^f τῆς τροφῆς. Num. xviii. 31. 1 Cor. ix. 13, 14.

it is worthy (to receive). In his house^a abide, until you depart" (from the place. By going from house to house, they would be exposed to the temptation of seeking entertainment at the hands of the great and wealthy.

Jesus further stated the condition of men who received, and the responsibility of those who rejected, their mission). "Upon entering the house, salute it; and if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace be returned to you. Should any one not receive you, nor even hear your words, upon going out from that house or city, shake off the dust from your feet. Amen (assuredly), I tell you, it shall be more endurable for the land of Sodom and Gomorrah in the day of judgment than for that city." (The nighness of the kingdom brought great responsibilities.

Jesus directs them how to conduct themselves in the face of that opposition which, in course of time, would arise.) "Lo, I send you as sheep in the midst of wolves. Be, therefore, wary as serpents, and sincere^b as doves. Beware of the men, for they will deliver you up to the councils, and scourge you in the synagogues. You shall be brought before (the Roman) governors and (Gentile) kings for My sake, as an evidence (of their mission) to them and to the Gentiles." (For

^a ἐκεῖ.

^b ἀκέραιοι.

ultimately their mission would be to the whole world.)

“When they betray you, do not be careful how or about what you should talk; for it shall be given you in that hour about what you shall talk. For it is not you who talk, but the Spirit of your Father which talks in you.” (The effect of their mission upon the social condition of fallen man.) “Brother will deliver brother to death, and a father the child; and children will rise up against parents, and will seek¹ to put them to death. And you will be hated by all (both Jews and Gentiles) on account of My Name. But the man, who (in this state of trouble) endures to the end (of his trial) shall be saved.”

(Jesus exhorts them to perseverance and constancy.) “Whenever they persecute you in the one city, flee to the other.” (And, foreseeing the “blindness” that would happen to Israel, He added,) “For amen (assuredly), I tell you, You will not have finished (the mission to) the cities of Israel (that is, to the whole house of Jacob), till the Son of Man has arrived” (again upon earth to take an account of the service of His servants.

From the present reception of His mission by the Jews, they might judge of their own future treatment by mankind). “A disciple is not above the Master (who teaches him), nor the servant above his own lord (whom he serves). It is

¹ θανατώσουσιν.

enough for the disciple that he should be as his Master, and the servant as his lord. If they have called the Master of the house Beelzebub (as in the last circuit), how much more will they call those of His household. (Israel would oppose and reject the labours of the Apostles, as well as those of Jesus.) Do not, therefore, be frightened at them (and shrink from duty. For if they were hypocritical in their profession of service to Him), there is nothing covered which shall not be revealed, nor concealed which shall not be known. What (depths of truth) I speak to you in the darkness (of night), do you tell in the light (of day); and what you hear in the ear, preach in the domes^k of houses" (where people assemble.

Jesus assures them of protection and ultimate reward). "Do not be frightened by those who (are wicked enough to) kill the body, but are not able to kill the soul; but be rather afraid of him who (by the power given to him over the unfaithful) is able to destroy both body and soul in Gehenna. Are not two sparrows sold for a farthing? and one of them shall not fall upon the earth without your Father (permitting it). But even the hair of your head has all been numbered (much more was their life cared for). Do not, therefore, be frightened (at men), you are of more consideration^l than many sparrows. Therefore, (with respect to) every one who shall confess

^k ἐπὶ τῶν δωματίων.

^l διαφέρετε.

himself (to be) in Me before men, I also will confess Myself (to be) in him before My Father in heaven. ("That they may be one even as We are One, I in them and Thou in Me, that they may be made perfect in One.") And whosoever shall deny Me before men, him will I also deny before My Father who is in the heavens." (Jesus challenged an open and bold profession of the faith, not such as Nicodemus and others were then professing.

He again sets forth the effect of the Gospel upon many social circles of mankind.) "Do not suppose that I have come to bring peace upon the earth; I have not come to bring peace, but a sword. (In Jesus, indeed, peace; but in the world, tribulation to every believer, and opposition from members even of his own family.) For I have come to set a man at variance against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law. The enemies of a man are the persons of his own household."

(From those who receive mission at His hands, He requires a devotion consonant with His own devotion to the Father's work upon earth. The relationship with the new man absorbs every relationship and every affection which springs of the old man.) "He who has affection for father or mother more than for Me, is not worthy of Me. (For He Himself left His Father and heaven's glory for that man.) And he who has affection

for son or daughter more than for Me, is not worthy of Me. And he who does not take^m his own cross (that which falls to his lot), and follow after Me, is not worthy of Me. He who (by rejecting his cross) has found his soul (or natural life), shall lose it; and he who has lost his soul (or natural life) for My sake, shall find it" (in a kingdom of glory. The all-absorbing hope of His kingdom demands from its officers every sacrifice in the present life. Jesus does not demand from others what He has not Himself surrendered on their behalf. First, His maternal home: "For He has not where to lay His head." Secondly, His Father's bosom: for He has on earth put on "the form of a servant."

Jesus concluded by remarks upon the responsibility of men, on account of the Gospel preached to them by authorized teachers).

"He who receives you receives Me; and he who receives Me receives Him that sent Me. He who receives a prophet in the name of a prophet, shall receive a prophet's reward (the reward which God has assigned to this act of obedience); and he who receives a righteous man in the name of a righteous man, shall receive a righteous man's reward (in like manner). Whosoever shall give to one of these youngerⁿ (disciples not yet grown in grace) a cup of cold water only, in the name of a disciple, amen (assuredly), I say to you,

^m λαμβάνει.

ⁿ μικρῶν.

shall not lose his reward." (No one who has shown obedience and attention to God's messengers, shall be unrewarded by God.

The apostles appear to have proceeded upon the execution of their mission with miracles through all the cities of Israel, even to the south of Judæa, where Jesus had taught during the summer of 781 without miracles. The apostles do not appear to have returned to Jesus until after His arrival at Jerusalem. Nowhere do we obtain a clearer insight into the tone of mind, the objects, and the principles of Jesus, than in the foregoing address to the twelve, whom He was preparing to complete the work which He had commenced. He endeavoured to inspire them with the same quiet consciousness of power in Him which plainly existed in His own breast: a power which He inherited and possessed immediately from His Father, and a power which He communicated to them to do as He had done.)

Chapter xxxii.

Jesus takes a Circuit without the twelve in North Peræa.

Now¹ it came to pass when Jesus had finished ordering His twelve disciples (apostles), He changed² His course thence (with His other dis-

¹ Matt. xi. 1.

² μετέβη ἐκεῖθεν. App. 54.

ciples)^b, for the purpose of teaching and preaching in their cities, (the cities whence came a portion of the multitude whom He had so lately pitied, and not in the direction in which He had sent the twelve apostles, except it be that St. Matthew, or his informant, accompanied Him. Jesus, therefore, in the absence of Herod, passed through a district of upper Peræa^c which He had not visited before, and at no great distance from Tiberias where John was confined in prison; consequently,) when John had heard in prison^d the works of Jesus (and, more particularly, the mission of the twelve Apostles, which was a new feature), he sent by^e his disciples (who, by still remaining with John, indicated that they had not believed Jesus at the Jordan to be the Son of God), and said, "Are you He who is coming, or should we expect another?" (It was John's office—and an office he appears faithfully to fulfil—to transfer his own disciples to Jesus. That such was the object of the present message appears evident, when we consider the posture of opposition to Jesus, in which some of John's disciples, in connexion with the Pharisees, had of late placed themselves. It was a matter of prudence on John's part to set them right.) Jesus replied to them, "Go and report to John what you hear and see (that is, the general effect of His ministry, in accordance with the marks

^b App. 54, sec. 5. ^c App. 54. ^d App. 38. ^e *δα.* App. 66.

of the Messiah recorded in prophecy). Blind^f recover the power of sight; lame walk; lepers are cleansed; deaf hear; dead are raised; and poor receive^g the Gospel. Happy is a man, should he not have been scandalized in Me'' (as John's disciples appear to have been, who expected a temporal Messiah).

It is not recorded that Jesus performed any miracles upon that circuit, which, probably, was His first visit to that people. Yet miracles had been, for months, the peculiar feature of His neighbouring ministry; and there were in the country living examples of His healing powers, to which He could and did then appeal. The works which they heard of, and saw to have been done upon many whom they personally knew, when compared with the words of the prophets, declared that Jesus was the Christ; and, therefore, that no other could be expected. They were sent home to John to report just so much of this belief as they had been enabled to receive).

As they (the messengers of John) were setting^h out (on their return), Jesus began to speak to the multitudes concerning John (and to explain to them his character and office, lest some misapprehension, in that district where John's ministry had flourished, should arise from the connexions which some of John's disciples had formed with the Pharisees, the open enemies of Jesus).

^f App. 56.

^g εὐαγγελίζονται.

^h πορευομένων.

“What did you go out into the wilderness to gaze upon? a reed shaken with the wind? (There is little else to be seen in the wilderness.) But why went you out? To behold a man clothed in soft garments? (The wilderness was not the place.) Lo, those who wear soft clothing are in the houses of kings. But why did you go out? To behold a prophet? (as the people, and apparently the Sanhedrim, had allowed John to be called). Yea, I tell you, a person even greater than a prophet. For this is he about whom it is written, ‘lo, I send My messenger before Thy face, who shall prepare Thy way before Thee.’ Amen (assuredly), I tell you, There has not risen up among those born of woman a greater than John the Baptist. But (he who holds) an inferior (office) in the kingdom of heaven (being born of the new Adam) is greater than he.” (John was a sound teacher, but they who receive mission in the kingdom have higher authority and power.)

“From the days of John the Baptist until the present time, the kingdom of heaven (the appointed entrance to which was beforetime through the Jewish Church and its ordinances) is broken into by violence; and the violent (the tax-gatherers and sinners burst into the kingdom without the help of the Jewish ordinance) seize it (and are preferred to the children of Pharisaical obedience). For all, both the prophets and the law, (professedly) held the office of teachers until

John ; (but from the time of John the usages substituted for the Mosaic ordinances by the scribes and Pharisees had fallen into disuse ; there could be therefore no just sympathy between John's system and that of the Pharisees, although an alliance in the matter of fasting had arisen amongst some of their disciples.) If you are willing to receive it, this is Elias, who (by prophecy) was ever on the point of coming¹. Let him who has ears (and the power of hearing) hear, (and be not scandalized in John or the Christ. Jesus proceeded to characterize that generation who had rejected John, and was then proceeding to reject Himself also, but for different reasons.) To what shall I liken this generation (which has no sympathy with what has fallen out in its times) ? It is like children who sit in places of public^k resort, and call to their companions, saying, ' We have piped to you (and invited them to their wedding), but you have not danced. (The Bridegroom had come, but that generation was no friend to the Bridegroom, and did not rejoice at His voice.) Again, we have told our tale of woe, but you have not beat your breasts.' (John preached the baptism of repentance, but they had no sorrow for sin.) For John came (in the austerity of a religious life) neither eating nor drinking, and they say he has a dæmon. The Son of Man came (because He had no sinful lusts

¹ μέλλον.^k ἀγοραῖς.

which demanded restraint) eating and drinking ; and they say, ‘ Lo, a gluttonous man and a wine-bibber, a friend of tax-gatherers and sinners.’ But Wisdom has been justified by (these and all) her children ” (prophets and seers, each according to the circumstances of his own mission.

Jesus then went on to warn His audience of the responsibility of rejecting the Messiah, by recounting over the condition of the cities of Galilee visible on the other side of the lake, and where He had laboured and was on the point of being rejected). At that time He began to upbraid the cities in which most of His miracles had taken place, because they repented not. “ Alas for you, Chorazin!¹ Alas for you, Bethsaida! Because, if the miracles which came to pass in you, had come to pass in Tyre and Sidon, they would of old (in the day of their visitation) have repented in sack-cloth and ashes (and not have suffered their present desolation). Moreover, I tell you, it shall be more endurable for Tyre and Sidon in the judgment-day, than for you. And you, O Capernaum (the place at which He resided the last winter), who have been exalted as high as the heaven, shall be made to descend as low as hades. Because if the miracles which came to pass in you had come to pass in Sodom, it would have remained to this day. (The precise site of Capernaum is as little known as it would have been

¹ App. 120.

had it been buried in the depths of hades.) “Moreover, I tell you, that it shall be more enduring in the judgment-day for the land of Sodom than for you.” (Jesus here declared degrees of penalty for unbelievers, as He hereafter sets forth degrees of blessedness for the faithful.

Towards the close of His stay in Peræa, Jesus contemplates the result of His labours there with satisfaction.) At that season (taking a survey of the Father’s work in the present circuit, wherein He prepared the souls of simple men to receive Jesus without miracles) Jesus replied and said, “I thankfully concur with Thee, O Father, Lord of heaven and earth, because Thou hast concealed these truths from the wise and intelligent (men of wisdom and natural intellect), and hast revealed them to babes (men of meekness and humility). Yea, Father, because thus ^m has come to pass the approval ⁿ of them in Thy sight. (Deep and mysterious truths Jesus made known to them, because their hearts were open to receive blessing: He said,) All things have been delivered to Me by My Father, and no one has knowledge of the Son except the Father, and no one has knowledge of the Father except the Son, and the man to whom the Son should wish to reveal Him.”

(Jesus then declared to all that He was Himself the centre and source of good.) “Come to Me, all you who are weary and laden with burdens

^m οὕτως.

ⁿ εὐδοκία.

(imposed by the traditions of Jewish teachers), and I will cause you to rest (from trouble). Take upon yourselves My yoke, and learn from Me, because I am meek and lowly in heart (not stern and high-minded as the Jewish teacher), and you shall find rest for your souls. For the yoke which I lay upon you is easy of use, and the burden I impose is light " (to bear.

Thus Jesus parted from these simple-minded people with the affectionate exhortation, "Learn of Me." No breath of opposition had disturbed the calm of this circuit, which peculiarly resembled in that respect the early Galilæan circuits, before the period of miracles commenced, when "He was glorified of all." Since, therefore, the records make no mention of miracles performed on this circuit, it is only right to admit that the ministry in Peræa has been confined to the first section of the fourfold system in which He taught and preached to the people.

The record of St. Matthew also breaks off at this point, and the combined record becomes discontinuous. The journey^o of Jesus up to Jerusalem, and the return of the twelve Apostles from their mission, and probably other events, have not been recorded by any Evangelist.)

^o App. 57.

Chapter xxxiii.

The Proceedings at the Second Passover.

AFTER¹ these ^a things (that is after what had been previously done) there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem, at the sheep-gate^b, a bathing-pool, called in Hebrew, Bethesda (the house of mercy), having five porches; in these were laid a great number of the infirm, (namely,) blind, lame, and withered, expecting the moving of the water. For an Angel from time^c to time went down into the pool and troubled the water. He therefore who first stepped in after the troubling of the water became whole, whatever might be the disease wherewith he was afflicted. (What was the origin of this custom, or how long it had existed, is not on record. It kept alive among the people some witness of a beneficent spiritual power among so many dæmoniacal influences for evil.) There was a certain man there, who had been for thirty-eight years in his infirmity. Jesus, when He perceived him lie, and recognized that he had already been (so) for a long time, said to him, "Do you wish to become whole?" The sick man replied, "Lord, I have not a man who, when the

¹ John v. i.^a App. 58.^b προβατικῇ πύλῃ. Neh. iii. 32; xii. 39.^c κατὰ καιρόν.

water has been troubled, may cast me into the pool; but whilst I am coming another descends before me." Jesus says to him, "Arise, take up your hammock and walk." Immediately the man became whole, took up his hammock, and began to walk. (No sick persons asked to be healed or pressed forward to touch the garments of Jesus in Jerusalem; the presence of the Physician was disregarded or not perceived by the people.)

There was a Sabbath on that day. The Jews therefore (whilst their learned doctors acknowledged the genuineness of the miracle, but cavilled at the day) said to the man that had been healed, "It is a Sabbath, it is not permitted you to take up your hammock." He replied, "He that made me whole, said to me, 'Take up your hammock and walk.'" They therefore questioned him; "Who is the man that said to you, 'Take up your hammock and walk'?" But he that was healed knew not who it was, for Jesus had glided^d away, (in consequence of) there being a crowd in that place. But Jesus (who had not completed His work of mercy in revealing Himself to the man's soul) after this finds him in the Temple (whither he had gone to return thanks for his cure, as appears from his character in the sequel), and says to him, "Lo, you have become whole: sin no longer, lest some worse thing befall you."

The man departed, and reported to the Jews

^d ἐξέειπεν.

that it was Jesus who had made him whole. On this account the Jews were persecuting Jesus and seeking^c to slay Him, because He was (in the habit of) doing these things upon a Sabbath; but Jesus (before the court of the synagogue where the matter was being investigated) replied to them (and urged the primary doctrine of His Sonship, which they of Jerusalem were now rejecting), "My Father up to the present time works (on Sabbath days in preserving and ruling His creation); I also work" (in its restoration). On account of this saying, the Jews were seeking the more to kill Him, because He not only was (in the habit of) breaking the Sabbath, but also (of) saying that God was His own^f Father, making Himself equal to God. (They understood the drift of His teaching, but were not now convinced of a truth which a year before, in their enthusiasm, they had admitted.)

Jesus continued (showing them that there was no need for jealousy on their part lest the authority of God should be encroached upon by His claim of Sonship), "Amen, amen (most assuredly), I tell you, The Son (who is incarnate in the person of the Messiah) is not able to do any thing of His own^g mind, except what He sees the Father doing. For whatever He does, these things also the Son in like manner does. For the Father loves the Son, and shows to Him all things whatever He does Himself. He will show Him greater works than these, that you may wonder. For as the

* Omitted in many MSS.

^f ἑαυτοῦ.

^g ἀφ' ἑαυτοῦ.

Father raises the dead and makes them to live, so also the Son makes alive whom He will. For not even does the Father judge any one, but has given judgment wholly to the Son; in order that all men may honour the Son as they honour the Father. He who honours not the Son, honours not the Father who sent Him." (Such the relation Jesus revealed as existing between Himself, as the Son, and the Father.

So important was this doctrine, that) Jesus added, "Amen, amen (most assuredly), I tell you, He who hears my word and believes Him who sent Me, has life for eons^b, and does not come into judgment (at all), but has passed out of death into life." (Great were the blessings which would result from recognizing His Sonship, yet no arguments were sufficient to convince the great school of tradition and the centre of the Pharisaical system then gathered in Jerusalem. The commission of inquiry at Capernaum had pronounced Jesus a blasphemer; all persons, therefore, who were connected with the Sanhedrim rejected what He did or said without further examination.

Jesus states further the responsibility of rejecting His Sonship, and affirms that He shall have power by His Cross to quicken the dead soul in this life, and by His Resurrection to raise the dead body at the last day.) "Amen, amen (most assuredly), I tell you, That the time is coming, and now is, when the dead (souls, whilst

^b αἰώνιον. App. 3.

in the human body) shall hear the voice of the Son of God; and those who have heard shall live. For as the Father has life in Himself, in like manner has He given also to the Son to have life in Himself. He has given Him authority also to execute judgment, because He is the Son of Man, (and knows man's nature. This power of judgment Jesus began to exercise against those very persons as soon as the period of parables commenced.) "Do not wonder at this (His authority whilst on the earth), because a time is coming in which all who are in the tombs shall hear His voice, and shall come forth, they that have done good to the resurrection of life, and they that have practised vanity to the resurrection of judgment." (In further evidence of this so great authority, both now and hereafter, He proceeds to satisfy their scruples with respect to His relation to the Father.) "I am not able of Myself to do any thing. As I hear, I judge; but My judgment is just, because I do not seek My own will, but the will of Him who sent Me." (Jesus admitted that they did well in affirming the honour of God's name, but He declared that they were in culpable error in not perceiving that His circumstances were such that it was impossible for Him to commit any offence against God.

Jesus upon a further occasion adduces, in support of His claims, evidence to satisfy them as reasoning men.) "Should I give evidence about

Myself, My evidence is not true. It is another (the Father) who gives evidence about Me, and I know that the evidence is true which He gives about Me." (He wishes them to understand that He at present does not allude to John the Baptist.) "You sent (a commission) to John (at the Jordan), and he gave evidence to the truth. But I do not receive evidence from man (flesh and blood). But these things I tell you (about John, who was then still in prison) in order that you may be saved. He was the lamp¹ (of these times), lighted and shining, and you were willing for a time to be elevated through the light which he gave. I, however, have evidence greater than John. For the works which the Father gave Me that I might complete them, the works themselves which I do, give evidence about Me that the Father has sent Me, and the Father Himself who sent Me has (by His own voice from heaven, at John's Baptism) given evidence about Me."

(Jesus warns them of the slowness and unwillingness of natural reason to apprehend the evidence of His Divine Sonship.) "But you have neither ever yet heard His voice (as they had, at the Jordan, who accepted the preaching and the baptism of repentance) nor gazed upon His semblance (as others saw it in Jesus, "full of grace and truth"); and you have not His word remaining in you (so as to be His children and truly jealous of

¹ λύχνος.

His honour, as appears); because you believe not Him whom He has sent. (Moreover they did not believe the word of God in the testimony of prophecy.) You intimately search the Scriptures, because you think in them to have life for eons, and those (very writings) give evidence about Me. Yet (for all this) are you unwilling to come to Me that you might have life." (In His great desire to gain them He was not seeking His own glory.) "For (as He affirmed) I do not receive glory from men; but I have recognized you (as being unworthy persons, and) that you have no love of God in you; for I have come in the name of My Father, and you (for that very reason) receive Me not. Should another man come in his own name, him you will receive." (Jesus thus seeks to bring out in them a conviction that they did not love God, which conviction no doubt they felt, but were unwilling to confess, whilst they pretended to be acting for the honour of God's name.

Besides the dulness of their reason in the apprehension of Divine things, their desire to have credit amongst men was another great hindrance to their belief in Him.) "For how are you able to believe (in Jesus), receiving, as you do, glory from each other, whilst you do not seek the glory which comes from the only^k God?" (Yet He says,) "Do not suppose that I shall accuse you to the Father (because they rejected His teaching): Moses

^k τοῦ μόνου Θεοῦ.

is he who accuses you, in whom you have hoped. If you were now believing Moses, you would believe Me, for he wrote about Me; but if you do not believe his writings (whose mission they recognized to be from heaven), how will you believe My sayings?" (whose relation to the Father they would not allow. Thus Jesus exposed the reasoning, and reproved the unbelief of the Jews. What more passed at Jerusalem has not been recorded; sufficient, however, has been told to indicate that there was no sympathy between the consciences of the Jews and the Divine power and love of Jesus. It is clear that reason itself cannot conduct a soul to true Christianity. From this teaching, moreover, we are assisted in arriving at a true estimate of the person of the Messiah, as being "equal to the Father as touching His Godhead, but inferior to the Father as touching His manhood." He did "nothing of Himself." He submitted His will "to the Father's will;" and He knew nothing except what He "heard from the Father." Hence we understand that the person of the Messiah had two sources of knowledge—one through the functions of manhood, and the other through the communications of Godhead in the person of the Son. These communications were made or not made, according to the will of the Father, with whom the Son was one God. Jesus immediately after the feast returned into Galilee, passing through Peræa with feelings not like

those with which He left it. At the first Passover Jesus was received as the Son of God, and permitted to call the temple His Father's house. But now His arguments for His Sonship are not listened to, and He is not thought worthy to live. Such change can be traced only to the commission of inquiry in Capernaum.

In Galilee the three Evangelists, Matthew, Mark, and Luke, resume their records at the same incident, namely, the passage of Jesus and His disciples homewards through the cornfields in company with the Pharisees. The fact of ripe corn demonstrates the feast to have been that of the Passover.)

Chapter xxxiv.

The Ministry of Jesus at Tiberias after the Second Passover.

AFTER¹ these^a things (namely, the events at the feast) Jesus departed (from Jerusalem on the Wednesday evening and travelled) along the other side of the Sea of Galilee, namely, of Tiberias, and a great multitude (whom He collected on His way through Jericho and Peræa, as well as those who had been fellow-travellers from Jerusalem) were following Him, because they saw the signs (of His mission) which He made on the infirm. At that

¹ John vi. 1,

^a μετὰ ταῦτα. App. 59.

season^a it came^b to pass on the first^b Sabbath after^c the second day (of convocation and the first Sabbath after Jesus left Jerusalem), that Jesus^d was passing along through the cornfields, and His disciples^e were hungry, and began, as they made^f their way^g, to pluck^h the ears of corn and to eatⁱ, rubbing^j them in their hands. Some of the Pharisees (who had come from the feast, and had heard the objections made at Jerusalem about breaking the Sabbath) said to them, "Why do you what it is not lawful to do on the Sabbath days?" Afterwards the Pharisees^k who perceived them said to Jesus (as soon as they came up with Him), "Behold, Your^l disciples are doing what is not lawful on the Sabbath days, why^m do they on the Sabbaths what is not lawful?" Jesusⁿ replied (showing that what His disciples were doing was not contrary to true religion), "Have you never read what David did when he had^o need and was^p hungry, and those with him, how he entered into the dwelling of God (the tabernacle) in^q the lifetime of Abiathar the high priest (but during the high priesthood of his father), and took^r the

^a Matt. xii. 1. ^b Mark ii. 23. Luke vi. i. ^c App. 59.

^d Luke vi. 1. ^e Matt. xii. 1. Mark ii. 23. Luke vi. 1.

^f Matt. xii. 1. ^g Mark ii. 23. ^h ποιῆν ὁδόν.

ⁱ Matt. xii. 1. Mark ii. 23. Luke vi. 1.

^j Matt. xii. 1. Luke vi. 1. ^k Luke vi. 1.

^l Matt. xii. 2. Mark ii. 24. ^m Matt. xii. 2.

ⁿ Mark ii. 24. ^o Matt. xii. 3. Mark ii. 25. Luke vi. 3.

^p Mark ii. 25. ^q Matt. xii. 3. Mark ii. 25. Luke vi. 3.

^r Mark ii. 26. ^s Luke vi. 4.

shewbread (which had been removed from the altar, and was therefore under the charge of Abiathar), and ate ¹, and gave ² to those with him, which ³ it was not lawful for him to eat nor ⁴ for those with him, but ⁵ for the priests only? Or have ⁶ you not read in the law, that the priests on the Sabbaths in the Temple defile the Sabbath and are blameless" (though they do more work in sacrificing than on other days, for the Temple service is superior to the obligation of the Sabbath)? "But I tell you, that a greater ^d (work) than the Temple (and its services) is here." (Jesus thus magnified His office and pressed an inquiry into His Sonship.) "If you had recognized what it is, 'I desire mercy and not sacrifice,' you would not have condemned the blameless." (For in all God's works mercy holds the highest place.) He said ⁷ to them, "The Sabbath was instituted for man, and not man for the Sabbath; so that ⁸ the Son of Man is Lord even of the Sabbath" (to direct the manner of its observance in His kingdom). He ⁹ changed ^e His course thence (not accompanying the Pharisees farther), and arrived at their synagogue ^f (that is, belonging to the inhabitants. What

¹ Matt. xii. 4. Mark ii. 26. Luke vi. 4.

² Mark ii. 26. Luke vi. 4.

³ Matt. xii. 4. Mark ii. 26. Luke vi. 4. ⁴ Matt. xii. 4.

⁵ Matt. xii. 4. Mark ii. 26. Luke vi. 4.

⁶ Matt. xii. 5. ^d μείζον. ⁷ Mark ii. 27.

⁸ Matt. xii. 8. Mark ii. 28. Luke vi. 5. ⁹ Matt. xii. 9.

^e μεταβὰς ἐκεῖθεν. ^f App. 60. αὐτῶν.

was done in the synagogue, or during the whole of the ensuing week at Tiberias, does not appear in any record. Nor is there an intimation that Jesus ever visited Tiberias except at the present opportunity, namely, in the absence of Herod at Rome).

It came¹ to pass also on another Sabbath (possibly the next), that He again² entered their synagogue and taught³. And lo, there⁴ was a man there whose right hand was withered. The scribes⁵ and Pharisees watched Him, whether He would heal on the Sabbath (as that was, at this time, the great question of dispute), and asked⁶ Him, saying, "Is it lawful to heal on the Sabbaths?" that they might⁷ find cause of accusation against Him. But He⁸ knew their thoughts, and said⁹ to the man with the withered hand, "Arise, and stand in the midst." And he¹ rose up and stood. Jesus then said to them, "I will ask you something: What is lawful² on the Sabbaths? To do good, or to do evil? to save a soul, or to destroy it" (by neglect)? But they³ were silent (and forgetful of the precept, "To him who knoweth to do good, and doeth it not, to him it is sin"). He looked⁴ about upon all of

¹ Luke vi. 6. ² Mark iii. 1. Luke vi. 6. ³ πάλιν.

⁴ Luke vi. 6. ⁵ Matt. xii. 10. Mark iii. 1. Luke vi. 6.

⁶ Mark iii. 2. Luke vi. 7. ⁷ Matt. xii. 10.

⁸ Matt. xii. 10. Mark iii. 2. Luke vi. 7. ⁹ Luke vi. 8.

¹ Mark iii. 3. Luke vi. 8. ² Luke vi. 8.

³ Mark iii. 4. Luke vi. 9. ⁴ Mark iii. 4i

⁵ Mark iii. 5. Luke vi. 10.

them with indignation^a (at their perverseness), and grieved at the hardness of their hearts, said^e to them, "Who shall there be among you (though) a man, who shall have one sheep; and, should this fall on the Sabbath day into a ditch, will not lay hold of it, and lift it out (and save it)? By how much does a man differ from a sheep? So that it is lawful to do well on the Sabbaths." Then^f He said to the man, "Stretch out your hand." He did^g so; he stretched^h it out, and his hand was restoredⁱ whole as the other. Upon^j this they were filled with stolidity^k (they admitted the genuineness of the miracle, but denied its consequence, His Sonship), and were talking, one with another, what they should do to Jesus; and the Pharisees^l went out immediately, and held a council with the Herodians^m (who were courtiers of Herod in Tiberias, a royal city), howⁿ they might destroy Him. But Jesus discerned^o it (He perceived that the Pharisees, in conjunction with the Herodians, would imprison Him with John the Baptist. He therefore retired. Such the animus of religious sectarianism when

^a Mark iii. 5.^e Matt. xii. 11.^f Matt. xii. 13. Mark iii. 5. Luke vi. 10.^g Luke vi. 10^h Matt. xii. 13. Mark iii. 5.ⁱ Matt. xii. 13. Mark iii. 5. Luke vi. 10.^j Luke vi. 11.^k *ἀνοίας*. "Loss of reason consequent on passion.^l Matt. xii. 14. Mark iii. 6.^m Mark iii. 6.ⁿ Matt. xii. 14. Mark iii. 6.^o Matt. xii. 15.

backed by state policy. In order to understand much of the future history of Jesus, it must be observed that He was no sectarian. His followers were indeed expelled from the synagogues, but He faithfully adhered to the synagogue and the Temple, and truly taught the law of Moses and the principles of the Jewish Church. He not only taught the principles of Moses, but, according to them, He passed judgment upon the unfaithful followers of Moses. Jesus, both in political and ecclesiastical principle, was a man of blameless life in that community in which He lived; He avoided every appearance of evil: He therefore left them), and set out on His return¹ from that place. And there followed Him great multitudes (and, among them, many Gentiles), and He healed them all; and charged them that they should not make Him manifest (in the city of Herod), in order that the saying, spoken by Isaiah the prophet, might be fulfilled, "Behold My Child, whom I have chosen; My Well-beloved, of whom My soul has approved: I will place My Spirit upon Him, and He shall report² (a coming) judgment to the Gentiles (to arouse them to a sense of sin). He will not strive nor clamour, nor shall any one hear His voice in the broad streets. A bruised reed He shall not break, and smoking flax He shall not quench (the penitent and lowly souls He will cherish),

¹ ἀνεχώρησεν.² ἀπαγγελεῖ.

until He has cast out (the fear of) judgment (from their conscience, and led them on) unto victory (over death, the consequence of transgression), and (they, though) Gentiles shall hope in His Name." (At no place could this prophecy be more fully illustrated than at Tiberias, the centre of Gentilism in Galilee.)

Chapter xxxb.

The Second Ministry of Jesus at the Sea-side between Chorazin and Capernaum.

(WHEN Jesus had dismissed the multitudes which followed Him from Tiberias) He¹ returned^a (apparently after some détour to rid Himself of the people, possibly in the direction of the coasts of Tyre and Sidon, whence people, on His return, followed Him), with His disciples, to the sea^b (the well-known place, between Chorazin and Capernaum, where Jesus was teaching before He went to the Passover); and a great multitude followed Him from Galilee (that is, from the parts through which He travelled). Also they came to Him (from the various places whither He had sent the twelve, or had Himself gone before the feast); from Judæa, from Jerusalem, from Idumæa, and from along the other side of Jordan,

¹ Mark iii. 7.

^a ἀνεχώρησε. App. 16.

^b App. 62.

and men^c about Tyre and Sidon, a great multitude, when they heard what great things He was doing. (The extent of country from which the people assembled had gradually increased since the first circuit, when He was glorified only in the synagogues of Galilee. No longer were the synagogues available for the accommodation of the immense numbers who attended upon His ministry, consequently) Jesus told His disciples (to provide) that a small ship should attend Him on account of the multitude, in order that they might not press on Him. For He healed many; so that as many as had plagues fell^d against Him, in order that they might touch Him (as the woman had done, in the same neighbourhood of Chorazin, before He went up to the feast). And the unclean spirits, when they saw Him, fell prostrate before Him, and called out, "Thou art the Son of God." He charged them much (more than He had done formerly) that they should not make Him manifest. (Since, however, silence was not obtained, Jesus could not now carry on, at that place, His mission in public, lest He should appear to promote a political movement in the dominion of Herod. Nor could He enter Judæa where they sought to kill Him, on account of His teaching. He therefore suspended His public ministrations, and set Himself to prepare Apostles,

^c App. 61.^d ἐπιπίπτειν.

to whom, eventually, might be transferred the founding His Church on earth.)

Then Jesus (in order to secure seclusion) ascends into the mountain (situate between Chorazin and Capernaum), and summons to Him whom He would, and they departed to Him (leaving behind, among others, the Evangelist Mark^d). He appointed^e twelve (in the first instance) that they might be with Him; and that (after preparation) He might give them mission to preach, and to have authority to heal diseases, and to cast out dæmons. And He gave (or confirmed) to Simon the name Peter; and to James the son of Zebedee, and John the brother of James, He gave the name Boanerges, which is, "sons of thunder" (men who never failed boldly to confess Jesus); and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon of Cana, and Judas Iscariot who betrayed Him. (These were called to be with Him; and, if true to the call, after training, to receive mission.) And they (descend from the mountain, and) enter a house (in the city, probably the house of Matthew). And a crowd assembled again, so that they were not able even to eat bread. (Jesus, however, appears to have remained abroad with the people.) And when His friends^f (His mother and brethren) heard it, they

^d App. 63, sec. 2.

^e ἐποίησε.

^f οἱ παρ' αὐτοῦ.

went out to restrain Him; for they (the multitudes) were saying, "He is beside Himself." (It does not appear how long Jesus remained in this house training and preparing His disciples for the apostolic office.)

Chapter xxxvi.

Jesus chooses Twelve Apostles in the Mountain on or about the day of Pentecost, June 6, U.C. 782.

It came¹ to pass in those days (during this residence in the house at Chorazin), that Jesus went out into the mountain to pray. (For He had in contemplation the most important step in His mission, the appointment of twelve men permanently to succeed Him, and to become, in conjunction with the prophets, the "foundation" of His Church.)

He was spending the whole of the night (in prayer, or) in the prayer^a house of God (an oratory on the mountain). And when it became day He called to Him His disciples, and chose from them twelve^b whom also He (now, for the first time,) named Apostles. Simon, whom He named Peter, and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphæus; and

¹ Luke vi. 12. ^a ἐν τῇ προσευχῇ τοῦ θεοῦ. ^b App. 63.

Simon called Zelotes; Judas the brother of James, and Judas Iscariot, who (fell away through the love of money, and) became a traitor. (St. Luke has here given the names of the Apostles two and two, as they received mission, and as they are recorded in the Acts of the Apostles. St. Mark above has given the names of the twelve disciples who were sent upon a mission previous to the second passover, as recorded in St. Matthew, and who had again of late been called "to be with Him." There is the difference of one name, Judas the brother of James being chosen permanently instead of Thaddæus, but wherefore does not appear on record. From the analogy of the Gospel, as well as from the chronology, it is more than probable that Jesus gave mission on the day of Pentecost; and that upon the descent of Himself and disciples from the mountain a few days after, the crowds they met with were those who had returned from the feast at Jerusalem. For) when Jesus came down with them (from the mount), He stood on a level place; and (with Him) a crowd^c of His disciples, and a great multitude of the people (laity, as distinguished from priests and scribes), from all Judæa, Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear Him and to be healed of their diseases. Those also who were troubled with unclean spirits, were healed; and all the multi-

^c ὄχλος.

tude sought to touch Him (a custom commenced in Chorazin three months before), for power from Him went out and healed all.

Chapter xxxbii.

The Sermon to the Apostles.

JESUS¹ then raised His eyes towards His disciples, and said*, “Blessed are you who are poor (in purse and in spirit, as all were who had left home and followed Him), because yours is the kingdom of God. Blessed are you who hunger now (as in their daily travel), because you shall be filled. Blessed are you who weep now (through infirmity and trouble), because you shall laugh (in the power of the Spirit). Blessed are you whenever men (as the Pharisees) hate you, whenever they drive you from their borders (as lately at Tiberias), reproach you, and cast out your name as wicked for the sake of the Son of Man (that is, excommunicate them from their synagogues). Rejoice in that day and leap for joy; for, lo, your reward is great in heaven, for after this manner their fathers treated the prophets.” (These blessings are peculiarly adapted to the circumstances of the Apostles at that time; and they so far differ from the beatitudes in the sermon on

¹ Luke vi. 20.

* App. 64.

the mount, that He added curses also ; for judgment was commencing, in Galilee, upon men who disregarded His blessings.) “ But alas for you who are rich (who kept their riches for selfish purposes), because you have received your comfort. Alas for you who have been filled (with self-gratification), because you shall hunger. Alas for you who laugh now (in the exuberance of the flesh), because you shall weep and lament (when the flesh fails). Alas for you, whenever all men speak well of you ; for after the same manner their fathers treated the false prophets.”

(His faithful followers Jesus had chosen out of the world, and required from them a proof that they were not of the world, and shared not in its bickerings or its turmoils.) “ However, I say to you who hear, love your enemies ; do good to those who hate you ; bless those who curse you ; pray for those who ill-treat you. To the man who strikes you upon your cheek, present also your other^b (in constant succession) ; and from him who takes your robe, do not withhold your tunic. Give to every one who asks you ; and do not demand back your property from him who takes it. As you would that men should do to you, do you also in like manner to them.

(Whereas, on the other hand) if you love those who love you, what kind of grace^c (or spiritual

^b τὴν ἄλλην. The uninjured cheek, not τὴν ἐτέραν, the other injured cheek. App. 71, sec. 2.

^c ποία ὑμῶν χάρις.

gift) is yours? (It does not answer the end for which it was given, namely, the inward growth of the spiritual man.) For even the sinners (who are carnal, and break the law and neglect the ordinance) love those who love them. Also if you do good to those who do good to you, what kind of grace^d is yours? for even the sinners do the same. If you lend to those from whom you expect to receive again, what kind of grace^e is yours? For even the sinners lend to sinners that they may receive equal in return."

(A standard was required from every one in the kingdom, commensurate with the graces each had received.) "At all events, love your enemies; do good and lend, expecting nothing back, and your reward shall be great, and you shall be sons of the Highest; for He confers benefits upon the ungrateful and the wicked. Be you therefore compassionate, as also your Father is compassionate.

Do not judge (others), and you shall not be judged; do not condemn (others), and you shall not be condemned. Acquit (others), and you shall be acquitted. Give, and it shall be given to you; good measure pressed down, shaken, and running over, shall men give into your bosom; for with the same measure with which you measure, it shall be measured to you in return."

Jesus (referring to their office as teachers, showed that they must be superior to the taught,

^d ποία ὑμῶν χάρις.

and) spoke a parable to them, "Is the blind able to lead the blind? will they not both fall into the ditch? (Nor must they as teachers go aside from His example, for) The disciple is not above his Master; but every one who has been restored^e (by grace) shall be as his Master" (full of grace and truth, and able to work the works of God.

They were not to carp at each other's faults and failings). "Why do you (have the power to) see the mote in your brother's eye, and are not conscious^f of the beam (or cataract) in your own eye? Or how are you able to say to your brother, O brother, permit me, I will cast^g out the mote that is in your eye; yourself not having the power to see the beam (or cataract) in your own eye. O hypocrite, cast out first the beam (or cataract) from your own eye, and then you shall (have the power) clearly (to) see how to cast out the mote which is in the eye of your brother. (They must correct inward faults, in order that outward actions may be good. For) it is not a good tree that produces corrupt fruit, nor a corrupt tree which produces good fruit; for each tree is recognized by its own fruit: for men do not collect figs from the acanthus; nor pluck grapes from a bramble bush. The good man, from the good treasure of his heart, produces good; and the evil man from the evil treasure of his heart produces evil: for from the abundance

^e κατηρτισμένος.

^f κατανοεῖς.

^g ἐκβαλῶ.

of the heart his mouth speaks." (Thus Jesus showed the necessity of inward holiness in His chosen Apostles, and added the necessity of implicit obedience to Himself.) "Why do you call Me, 'Lord, Lord,' and do not what I say? I will show you what every one is like who comes to Me, hears My words, and does them; he is like to a man who, in building a house, dug, went deep, and placed the foundation upon a rock. When there came a full flowing^b tide, the river burst¹ forth against that house, and was not able to shake it, on account of its being founded upon a rock (and well built). But he who has heard (the words of Jesus), and has not done them, is like a man who built a house upon the earth without a foundation; against which the river burst forth, and immediately it collapsed^k, and the crash in that house became great." (Jesus, by these, and, probably, many other words, prepared the disciples for the work of their mission, and at the same time the people He prepared to receive them as "sent" by Himself. Thus concluded the notable sermon delivered to the Apostles between Chorazin and Capernaum. In looking carefully at the bearing of this sermon upon the social position of the Apostles and the circumstances that surrounded them, it is obvious that Jesus was placing them upon higher ground, and inspiring them with motives of action unknown

^b πλημμύρα.¹ προσέβρηξεν.^k συνέπεσε.

in the political or social condition of the people; and to be found only in the fact that He was the Son of God, engaged in a mission upon earth. If their hope and conduct rested only upon the things of this life, they were of all men guilty of the greatest folly. If they were acting upon a faith in the Sonship of Jesus, they had attained to a spiritual discernment of His nature and person above the men of their own generation. Allow them this superiority, their conduct is intelligible, and the object of this sermon is fully evident.)

Chapter xxxbiii.

The arrival of Jesus at Capernaum.

As ¹ soon as Jesus had completed all His sayings within the hearing of the people, He (escaped from them by descending quietly on the other side of the mountain, and) entered into Capernaum (to His own house. At that time) the servant^a of a certain centurion^b (known to the Evangelist, but not named) was sick and near the end^c of life, who was in great honour^d with him. After he had heard about (the return of) Jesus, the centurion (who appears to be the same^b that came to Jesus in person upon a former occasion) sent to

¹ Luke vii. 1.

^a δοῦλος. App. 65, sec. 3.

^b App. 65, sec. 2.

^c ἤμελλε τελευτᾶν.

^d ἐντιμος.

Him Elders of the Jews, requesting Him that He would come and save his servant by a complete^e cure (referring, probably, to the fact that the cures by Jesus were at once a restoration to perfect soundness). When they arrived at the house^f of Jesus, they besought Him earnestly, saying, that he is worthy to whom He should afford this; for he loves our nation, and has himself built for us our synagogue (as a thank-offering for former mercy). Jesus set out with them; and when He was not far from the house, the centurion sent to Him friends to say, "Lord, do not trouble Yourself, for I am not of sufficient importance that You should enter under my roof; for which cause I did not even think myself worthy to come to You; but say it by word (of mouth only), and my child^g shall be healed; for I also (as Jesus was) am a man appointed^h under authority, having under myself soldiers, and I tell this man, 'Go,' and he goes; and another, 'Come,' and he comes; and my servantⁱ, 'Do this,' and he does it." When Jesus heard these words, He wondered at him (and went no farther); when He had turned (for the purpose of going back to His own house), He said to the crowd who had followed Him, "I tell you, not even in Israel have I found so great faith" (as in this Gentile proselyte; for Jesus accepted the

^e διασώση. ^f παραγεγόμενοι πρὸς. ^g παῖς. App. 65, sec. 3.

^h τασσόμενος. ⁱ δοῦλος. App. 65, sec. 3.

estimate the centurion had formed of Himself, and healed his servant in the way he desired). When they who were sent had returned to the (centurion's) house, they found the sick servant in a state of recovery^k. (Upon this occasion, Jesus remained a short time only at Capernaum, possibly, on account of the military preparations consequent upon the return of Herod from Rome, and the impending war between Herod and Aretas the king of Arabia.)

Chapter xxxix.

Jesus passes on and abides at the City of Nain.

It came^l to pass on the next day (after the miracle) that Jesus set out for a city called Nain (about twenty miles westward from the lake, and in a retired part of the country). And a considerableⁿ number of disciples, and a great crowd of people set out with Him (as might be expected upon a change in the place of His abode). When He was near the gate of the city, lo, there was carried out a dead man, the only son of his mother, and she a widow, and a considerable crowd from the city was with her. When the Lord perceived her He had compassion on her, and said to her, "Do not weep." He then approached and touched the

^k ὑγιαίνοντα.

^l Luke vii. 11.

ⁿ ἱκανοί.

bier, and those who bare him (being sensible of His touch) stood still. He said "Young man, I tell you, arise." The dead sat up and began to talk, and Jesus gave him to his mother. Then fear seized upon all, and they were glorifying God, saying, "A great prophet has been raised up amongst us, and God has looked upon His people." (The prophet who obtained no honour at Nazareth found it at Nain. Jesus resided at Nain at least whilst) this report about Him went out into the whole of Judæa, and into all the surrounding country. And the disciples of John reported to Him about all these things. (This is the first recorded instance in which Jesus raised a dead person in the sight of the multitude. This fact afforded John, who was still in prison at Tiberias, another opportunity of arousing the attention of those of his own disciples who doubted the Messiahship of Jesus.) John called certain^b two of his disciples (for some cause marked individuals), and sent^c them to Jesus to ask (the very question which caused them to doubt), "Are you He who is coming, or should we expect another?" When the men arrived (at Nain), they said, "John the Baptist has sent us to You, to say, 'Are You He who is coming, or should we look for another?'"

In the same hour Jesus (who was at this place employed in the second section of His fourfold system, actually in their presence) healed many of

^b τινάς. App. 66.

^c App. 67.

diseases, plagues, and evil spirits, and on many blind persons He bestowed the power to see, and then replied, "Set out and report to John what you have seen and heard, that blind have the power to see restored, lame walk, lepers are cleansed, deaf hear, dead are raised, and poor receive^d the Gospel; and blessed is he who shall not be scandalized in Me." (Jesus plainly treats John as a believer in Holy Writ, and at the same time gives him the means of convincing doubting disciples. How soon in the war the fort of Machærus was taken by Herod, and John the Baptist as a state prisoner removed there, does not appear in any history.) When the messengers of John had departed, Jesus began (as upon a former occasion) to speak to the multitudes about (the office and character of) John (lest perchance some should be scandalized by the continuance of John in prison, whilst Jesus was daily conferring upon others evidence of a power more than sufficient to open the prison, and say, "Could not this Man who raises the dead have caused that John had not been cast into prison?"), "What did you go out into the wilderness to behold? A reed shaken with the wind? (a thing of no moment.) But what went you to see? A man clothed in soft clothing? Lo, those who live in gorgeous apparel and luxury are in the palaces of kings (and not in the desert). But what went you out to see? A prophet? (as they

^d εὐαγγελίζονται.

confessed him to have been.) Yea, I tell you a person superior to a prophet. This is the man about whom it has been written, ‘Lo, I send My messenger before Thy face, who shall prepare Thy way before Thee.’ For I tell you, there is no prophet among those born of women greater than John the Baptist. But he who holds an inferior^e office in the kingdom of God is greater than he” (and has higher authority. They were to look upon the Apostles, to whom He had lately given mission, as greater than John).

All the people who heard this, as well as the tax-gatherers, justified God, for they received the baptism of John. But the Pharisees and lawyers (of Nain) put aside the counsel of God towards themselves, not having been baptized by him (though Pharisees from other places had come to his baptism). The Lord said “To whom, therefore, shall I liken the men of this generation (which had rejected John and was on the point of rejecting Jesus), and to whom are they like? They are like children who sit in places of public resort, and call to each other and say, ‘We have piped to you (and invited them to meet the bridegroom), but you have not danced; (and again) we have chanted a dirge to you (and preached repentance), but you have not wept.’” (This generation had always been perverse, and had no sympathy with John or Jesus.) “For John the Baptist came

^e μικρότερος.

neither eating bread nor drinking wine, and you say, 'He has a dæmon.' The Son of Man came eating and drinking, and you (always perverse and contrary) say, 'Lo, a gluttonous man and a wine-bibber, a friend of tax-gatherers and sinners.' But wisdom has been justified by all her children" (both by Jesus and John the Baptist, each of them according to the requirements of his own mission, as well as by the prophets that were before them). One of the Pharisees (of the city of Nain who heard Him) asked Him to eat with him (with the view of becoming better acquainted with Jesus). When He had entered the house of the Pharisee (and none of the servants having been ordered to bestow upon Him the usual attentions afforded to guests), He reclined on the couch (with the other guests), and lo, a woman in the city, who had been a sinner (against the laws and ordinances of the Jewish Church, and probably against morality also), when she had learned that Jesus was reclining in the house of the Pharisee (being desirous also of becoming better acquainted with Him), brought an alabaster of ointment^f, stood behind (the couch) at^g His feet, and weeping began to wet His feet with her tears. She also wiped His feet with the hair of her head, kissed them, and anointed them with ointment. But when the Pharisee who invited Him perceived it, he (thought the circumstance gave him some insight into the

^f App. 68.^g παρά.

character of Jesus, and) spoke within himself, saying, "If this man were a prophet, He would have recognized who and what kind of a woman she is who touches Him, because she is a sinner." Jesus (knowing his thoughts) said to him, in reply, "Simon, I have something to tell you." He said "Master, tell me." "Two men were in debt to a certain usurer. The one owed five hundred denarii, the other fifty, and when they (sensible of their debts) had not the means of paying, he forgave them both; tell Me which, therefore, of them will love him the more?" Simon replied, "I suppose he to whom he forgave the more." Jesus said, "You have judged rightly." He then turned to the woman, and said to Simon, "Have you power to see this woman (who she is, but not to see Jesus who He is)? I (the Son of Man) entered your house, you gave Me no water upon^h My feet; but she (having discerned who He was) has wet My feet with her tears and wiped them with the hair of her head. You gave Me no kiss (as a guest), but she from the time I entered has not ceased kissing My feet (the messengers of peace to her). You did not anoint My head (in honour and respect) with oil; but she has anointed My feet with ointment. For the sake of which (discernment of the person of the Messiah) I tell you her sins are forgiven, though they be (as Simon said) many, because she loved much (Him who removed

^h *ἐνί.*

the burden from her conscience). He to whom (like Simon) little has been forgiven (because he has repented of little), loves little. (The amount of love is not measured by the amount of sin, but by the sense of guilt, which has been removed from the conscience.) Jesus then said to the woman, "Your sins are forgiven" (to her an assurance she was craving to hear). They who were reclining (at table) with Him began to say within themselves, "Who is this who forgives even sins?" He said to the woman (apparently not in their hearing), "Your faith has saved you, go¹ on to peace" (with God. Thus Jesus showed that no contrite soul need be excluded from pardon and peace with God. There was here probably a considerable gathering of the Pharisees and Doctors of the law, therefore, as upon a former occasion at Capernaum, Jesus propounded to them the doctrine that the Son of Man has power to forgive sins. Here also to the people^k at large, the laity, He set forth the healing of bodily infirmities. But to the ministers of the Jewish Church, He offered the healing of the sinner's soul, as a fit subject for their contemplation. The turn of the remark, "Who is this that forgives even sins?" indicates a general impression that Jesus had exercised already much of the power of God, and that the hearers did not dare to doubt in this instance so much the fact of forgiveness, as that they wished to draw

¹ πορεύου εἰς.^k ὁ λαός.

attention to His birth and parentage, and thus to raise in the minds of others doubts which they dared not themselves entertain.

The residence of Jesus at Nain was probably during two or three months in the height of summer, and during the bustle of warlike preparations in the larger cities).

Chapter xl.

*Jesus departs from Nain upon a circuit through the country, and delivers His first Parable about the Autumnal seed-time*¹.

IN² the course^a of events it came to pass that He journeyed (from Nain through the country) from city^b to city, and from village to village, proclaiming and preaching the kingdom of God. The twelve Apostles were with Him, and certain women who had been healed of evil spirits and infirmities: Mary called Magdalene, from whom seven dæmons

¹ For some time past we have seen in Capernaum, Chorazin, and Tiberias the state of the larger cities of Galilee, containing each 50,000 inhabitants or more; of late we have had an example of a second-rate city Nain; in all alike the leading members of the community show a spirit of rejection or opposition to Jesus, but not as in Judæa an aggressive attempt "to kill Him."

² Luke viii. 1.

^a ἐν τῷ καθεξῆς.

^b The number of cities and towns in Galilee, according to Josephus, was two hundred and four, and the population over three millions.

had gone out, and Johanna, the wife of Chusa Herod's steward, and Susanna, and many other women, who were ministering to Him of their means. (Jesus, who had now with Him always twelve Apostles, and frequently numerous disciples in addition, required a fixed source of maintenance. Of late, upon several occasions, in Galilee, two classes of hearers have presented themselves—one who had heard the truth gladly, and the other who carped at the Divine power, and resisted the mission of Jesus. This state of things, as it became general, caused Him to pass from miracles and plain preaching to parables^c.)

Whilst a great crowd was assembling (as was usual at His return from a circuit), and men, city^d by city, were making their way to Him, Jesus spoke (to them) by a parable. (This parable was suggested by the state of the surrounding agriculture, for the grapes and other fruits of the year had been gathered in, and the seed-time of the succeeding year was now in progress. Jesus, therefore, took occasion to set forth in parables the result and the future hopes of His own labours. He said,) "The sower went out to sow his seed, and whilst he was sowing, some fell by the way-side, and was trodden under foot, and the birds of the heaven ate it up; other fell upon the rock, and whilst growing was scorched up on account of its not having moisture; other fell in the midst of

^c App. 72.

^d κατὰ πόλιν.

(ground full of the roots of) the acanthus, and the acanthus sprung up together with it and choked it; and other fell into good ground, and after growing, produced fruit one hundredfold." When He had said these things, He cried, "Let him hear who has ears (able) to hear." (Jesus warned every man of the responsibility of turning a deaf ear to His teaching.)

His disciples (afterwards) questioned Him, saying, "What may this parable be?" He replied, "To you (who have willing hearts) it has been given to recognize the mysteries of the kingdom of God, but to the rest (who receive not the truth, these mysteries are given) in parables, that having had power to see (the truth) they might not exercise it (to their own greater destruction), and that hearing they might not understand" (only to cavil and object. Men thus escape the greater responsibility of opposing themselves to the truth). "This is the parable, The seed is the Word of God. Those by the wayside are they who hear, then comes the devil and (by offering a suggestion of the flesh or of the world) takes away the Word from their heart, in order that they may not believe and be saved. Those upon the rock are they, who, when they have heard, with joy receive the Word. These also have no root, who believe for the occasion, and in the season of trial stand aloof (from the truth). That which fell upon the (ground full of the roots of

the) acanthus are those who, when they have heard, set* out (on the way of life), but are choked by cares, and riches, and pleasures of life (which spring up), and they continue not to the end. But that in the good ground are those who, in an honest and good heart, have heard the word, retain† it, and bear fruit in patience." (These latter receive instruction under a system of parables.

Jesus explains that His system of parables was a mode of giving light to those who were within the kingdom, so that they might not only themselves continue, but also advance others in the truth.) "For no one having lighted a candle (as Jesus had done in His kingdom) conceals it by a vessel, or places it beneath a bed, but puts it upon a candlestick, in order that they who come in may have power to see the light." (So those who had received the light of life, which enlightens the soul of every man within the kingdom, so far from being obscured by a parable, would rather be set upon a candlestick, for the better use of those within the household of faith.) "For there is nothing hidden (in the heart of man) which shall not become manifest (by the light of truth shining therein), much less is there that concealed which shall not be known and come abroad (by the convictions and confessions which the light produces). Take care, therefore, how you hear. For more shall be given to him who

* πορευόμενοι.

† κατέχουσι.

has (grace, and employs it); but what he appears to have, shall be taken from him who has not" (so as to use the light, and dispense it to others.

Thus Jesus, at this time, began to exercise judgment, "because He was the Son of Man," and to divide His audience into three sections: they who received and retained the truth; they who, after they had received His teaching, let it slip, and brought no fruit to perfection; and a third class who scoffed at His teaching and openly rejected Him. The important parable of the sower was a fit introduction to the ministry of parables, to be repeated at other places as occasion served. It exhibited the fact that Jesus would no longer cast His pearls before swine, lest they turn again and rend Him. Jesus now entered into Capernaum⁵, whilst the Scribes and Pharisees were absent at the feast of tabernacles, and He abode there. It is probable that Herod, before this, had possession of Machærus, and resided there).

Chapter xli.

The Abode of Jesus at Capernaum, and His Ministry by Parables, October, u.c. 782.

ABOUT¹ that^a time, there was brought to Him a man possessed with a dæmon, blind and dumb,

^a App. 70.

¹ Matt. xii. 22.

^a τότε. App. 71.

whom He healed, so that the blind and dumb both talked and had power to see. All the multitudes were amazed, and said, "Is this the Son of David?"

But the Pharisees^b and Scribes³, who (by this time) had come down from Jerusalem (after the feast of tabernacles), as³ soon as they heard of it, said, "He⁴ has Beelzebub. This man⁵ does not cast out dæmons, except through Beelzebub, the prince of the dæmons. But Jesus⁶ knew their thoughts and (now no longer referred them to the law and the prophets, but) when He had⁷ called them to Himself, He spake to them in parables^c (and reasoned with them as Rationalists), "How is Satan able to cast out Satan? Every⁸ kingdom divided against itself is⁹ unable to be established, and is¹ made desolate; and every city or house² divided against itself, shall⁸ not be, and is not⁴ able to be, established. If Satan⁵ revolt against himself and⁶ cast out Satan, he has been⁷ divided against himself. How⁸, then, shall his kingdom be established? he cannot⁹ be established, but has an end. And if¹ I,

^b App. 72.³ Mark iii. 22.³ Matt. xii. 24.⁴ Mark iii. 22.⁵ Matt. xii. 24.

Mark iii. 22.

⁶ Matt. xii. 25.⁷ Mark iii. 23.^c App. 73.⁸ Matt. xii. 25.

Mark iii. 24.

⁸ Mark iii. 25.¹ Matt. xii. 25.² Matt. xii. 25.

Mark iii. 25.

³ Matt. xii. 25.⁴ Mark iii. 25.⁶ Mark iii. 26.⁶ Matt. xii. 26.⁷ Matt. xii. 26.

Mark iii. 26.

⁸ Matt. xii. 26.⁸ Mark iii. 26.¹ Matt. xii. 27.

through Beelzebub, cast out dæmons, through whom do your sons (disciples) cast them out? Wherefore they shall be your judges. But if, in the Spirit of God, I cast out dæmons, truly the kingdom of God has come upon you (unawares). Or how² is any one able to enter into the house of the strong man, and to carry off his chattels^d [no one^e is able to enter into the house of the strong man, and to plunder his chattels], unless^f he should first bind the strong man? and then he shall plunder his house." (If Jesus had not first conquered Satan, He could not have liberated souls led captive at his will. Thus Jesus condescended to deal with them though perverse; and to argue out the absurdity of their conduct upon the simple ground of common sense. They resisted His arguments, as before time they had rejected the healing of the Holy Spirit. Jesus, therefore, proceeded to set forth the fact of this resistance, and the responsibility they incurred.) "He who^g is not with Me is against Me; and he who collects not with Me scatters. Wherefore^h amen (assuredly), I tell you, Every sin and blasphemy whichⁱ they have uttered shall^j be forgiven to the sons of men, but the^k blasphemy of the Spirit shall not be forgiven to men. Who-

² Matt. xii. 29.^d σκεύη.^g Mark iii. 27.^e Matt. xii. 29. Mark iii. 27.^h Matt. xii. 30.^f Matt. xii. 31. Mark iii. 28.ⁱ Mark iii. 28.^j Matt. xii. 31. Mark iii. 28.^k Matt. xii. 31.

ever may speak a word against the Son of Man, it shall be forgiven him; but¹ whoever shall speak against and blaspheme the Holy Ghost, he has² no remission until the eon of blessedness. It³ shall not be forgiven him, either in this eon (of the Mosaic dispensation), or in the coming eon (of the Gospel kingdom); but⁴ he is amenable to a sentence of eons⁵ (in duration);” because they said, “He has an unclean spirit.” (This announcement, if it did not convert some, at least for the present, silenced the Pharisees; and Jesus continued His discourse before the multitudes, to whom He showed that He aimed at the entire reformation of the inner man, or at the undisguised declaration of his lost condition.) “Either⁵ make the tree good, and its fruit good; or make the tree evil, and its fruit evil; for from the fruit, the tree shall be recognized. Offspring of vipers, how are you able to talk of what is good, being evil? For from the abundance of the heart the mouth talks. The good man, from the good treasure of his heart, utters good things; and the evil man, from his evil treasure, utters evil things. But I tell you (about those who receive the truth, and do it not), that for every unprofitable saying which men shall have uttered, they shall give an account in the day of

¹ Matt. xii. 32. Mark iii. 29.

² Mark iii. 29.

³ Matt. xii. 32.

⁴ Mark iii. 29.

⁵ αἰώνιον κρίσις,

⁵ Matt. xii. 33.

judgment; for from your words you shall be justified, and from your words condemned."

Then⁶ some of the Scribes and Pharisees (seeking for a fresh point of attack) replied, saying, "Teacher, we wish to see a sign from You." Jesus answered them, "An evil and an adulterous generation seeks a sign, and a sign shall not be given it, except the sign of Jonas the prophet; for as Jonas was three days and three nights in the stomach of the fish, so shall the Son of Man be three days and three nights in the heart of the earth. (This was the same sign as, "Destroy this temple, and in three days I will raise it up.") Men of Nineveh shall rise up in the judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and lo, a greater⁷ (sign) than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it, because she came from the farthest parts of the earth to hear the wisdom of Solomon, and lo, a greater⁷ (sign) than Solomon is here." (This state of things made it evident why the Son of Man should proceed to the exercise of judgment upon earth, as the only remaining means of conviction and conversion; and why He should pass from the second section of teaching by miracles to the third section of teaching by parables.

Jesus concluded with a general warning of the

⁶ Matt. xii. 38.

⁷ πλείον.

danger men incurred by having the light of His word so as to receive a conviction of sin, whilst they proceeded not to repentance and amendment of life.) “Whenever the unclean spirit has gone out from a man (through the power of the truth), it passes through places without^e water, seeking repose, and finds no rest. (The relation between the repose of evil spirits and water is not explained.) Then it says, ‘I will return to my house whence I came out;’ and upon its arrival it finds the abode unoccupied^h, swept, and in order.” (The man has been convicted of sin, has forsaken the pursuit after evil, but has not proceeded to amendment of life and renewal by the Holy Ghost.) “Then it (the evil spirit) proceeds to takeⁱ along with itself seven other spirits more wicked than itself, and they, after entering in, dwell there (in that man), and the last of that man becomes worse than the first. So shall it be also with this generation in its wickedness.” (It had been touched by a sharp conviction of sin from which it could not escape, but refuses to amend, until at length both the grace and the power of repentance shall alike have passed away. Jesus continued to address the people at large;) and whilst He was still speaking to the multitudes, lo’, His mother and His brethren^k (from

^e ἀνύδρων.^h σχολάζοντα.ⁱ παραλαμβάνει.^j Matt. xii. 46, Mark iii. 31. Luke viii. 19.^k App. 75.

Cana or Nain) came⁸ and stood⁹ without (the assembly), seeking¹ to talk to Him. They² sent therefore to Him, calling Him, for³ they were not able to meet with Him on account of the crowd; for a⁴ crowd was sitting around Him. At length⁵, a message was brought to Him; and a certain⁶ person said to Him, "Lo, Your⁷ mother and Your brethren stand without (the crowd), wishing⁸ to see, and seeking⁹ to speak to You." He replied¹ (to their message), and said to him² who spoke, "Who³ is My mother, and who are My brethren?" And⁴ when He had stretched His hand towards His disciples, and had⁵ looked round upon the circle of those sitting about Him, He⁶ said (to the people, whilst He pointed to the apostles), "Lo, My mother and My brethren; these⁷ are My mother and brethren, who hear the word of God and do it; for whosoever⁸ shall do the will of God⁹ My¹ Father who is in heaven, he is² My brother, and sister, and mother." (Jesus showed that He Himself acted upon the

⁸ Mark iii. 31. Luke viii. 19.

⁹ Matt. xii. 46. Mark iii. 31. ¹ Matt. xii. 46.

² Mark iii. 31. ³ Luke viii. 19. ⁴ Mark iii. 32.

⁵ Luke viii. 20. ⁶ Matt. xii. 47. Mark iii. 32.

⁷ Matt. xii. 47. Mark iii. 32. Luke viii. 20.

⁸ Luke viii. 20 ⁹ Matt. xii. 47.

¹ Matt. xii. 48. Mark iii. 33. Luke viii. 21.

² Matt. xii. 48. ³ Matt. xii. 48. Mark iii. 33.

⁴ Matt. xii. 49. ⁵ Mark iii. 34.

⁶ Matt. xii. 49. Mark iii. 34. ⁷ Luke viii. 21.

⁸ Matt. xii. 50. Mark iii. 35. ⁹ Mark iii. 35.

¹ Matt. xii. 50. ² Matt. xii. 50. Mark iii. 35.

same principles which He inculcated upon others ; and that, with Him, the bond between Himself and the members of His kingdom was paramount to all other obligations. Jesus then accompanied His mother and brethren ; and with them, as appears in the sequel, returned to His house in Capernaum.)

Chapter xlii.

Jesus teaches in Parables for some days at the Sea side.

ON¹ that day He went out of the house, and sat by the sea side, and began² again to teach. (At the usual place by the sea) great³ multitudes were gathered to Him ; so that, having entered into the ship, He sat on the sea, and all the multitude was at⁴ the sea side on the land, and stood⁵ upon the shore.

Jesus talked to them, and taught⁶ them many⁷ things in parables (and, among others, He repeated the parable of the Sower), and said to them in His⁸ teaching, "Hear⁹, lo, the sower^a went out to sow ; and it came to pass, whilst he

¹ Matt. xiii. 1.

² Matt. xiii. 2. Mark iv. 1.

³ Matt. xiii. 2.

⁴ Matt. xiii. 3. Mark iv. 2.

⁵ Matt. xiii. 3. Mark iv. 3.

⁶ Mark iv. 1.

⁷ Mark iv. 1.

⁸ Mark iv. 2.

⁹ Mark iv. 2.

^a App. 69.

was sowing, some seed fell by the way side, and the birds of the heaven came and ate it up. Other fell upon stony ground, where there was not much soil, and immediately it raised^b itself out of the ground, because it had no depth of soil; and when the sun rose up, it was scorched; and because it had no root, it was dried up. Other fell upon (ground full of) the acanthus, and the acanthus came^c up and choked it, and it yielded^d no fruit. Other^e fell upon good ground and yielded produce, growing^f up and increasing; and bore some^g a hundredfold, some sixty, some thirty." And He said to them, "He who has ears to hear, let him hear."

The disciples^h (the twelve to whom before-time this parable had been explained, seem to be surprised at this change in His system of teaching; and) came up to Him, and said, "Why do You talk to them in parablesⁱ?" Jesus replied, "Because to you has been given to discern the mysteries of the kingdom of heaven, but to them (who rejected plain teaching) it has not been given; for there shall be given (more grace) to him who has (and has used), and he shall abound; but there shall be taken from him who has (and uses) not, even what he has." (By this judgment men are ulti-

^b ἐξανέτειλε.

^c ἀνέβησαν.

¹ Mark iv. 7.

² Matt. xiii. 8. Mark iv. 8.

² Mark iv. 8.

⁴ Matt. xiii. 8. Mark iv. 8.

⁶ Matt. xiii. 10.

^d App. 73.

mately reduced to two classes: those who have, because they accept; and those who have not, because they reject.) "For this cause I talk to them in parables: because (having the power of) seeing, they do not (open their eyes to) see, and (having the power of) hearing they do not hear, much less do they understand. And there is fulfilled in them the prophecy of Esaias, which says, 'With (the power of) hearing you will hear, but be far from understanding; and (having the power of) seeing, you will (attempt to) see, and be far from perceiving. For the heart of this people has become fat; they have heard heavily with their ears (His former discourses), and have closed their eyes, lest ever they perceive with their eyes, and hear with their ears, and understand with their hearts, and turn and I shall heal them'" (which had been His object in the case of every willing soul. Thus the conduct of the Jews brought on the period of parables as a judgment upon their perverseness).

"But blessed^e are your eyes, because they (exercise the power to) see; and your ears, because they do hear. For I assure you that many prophets and just men have desired to perceive^f the things which you (have power to) see, and have not perceived^f them; and to hear the things you do hear, and have not heard them." (More

^e App. 91.

^f ἰδεῖν ἃ βλέπετε. App. 73, sec. 6.

parables doubtlessly were used in this day's teaching, which have not been recorded.

Jesus returned to the house;) and^s when^s He came to be alone, those who were around Him (as He sat) with the twelve questioned Him about the parable. (The twelve were already acquainted with the explanation.) He replied to them, "To you it has been given to discern the mystery of the kingdom of God; but to those without (the kingdom) all things (henceforth) come to pass in parables, that (having the power of) seeing they may see, and not perceive (for spiritual perception cannot be had except by entering the kingdom, which they refuse to do); and hearing they may hear, and not understand (the lessons intended for members of the kingdom; for if they understood things so utterly opposed to the aspirations of their unregenerate nature, the result could be nothing short of scoffings and blasphemy); lest some time they turn, and their crimes^h be forgiven them." (Like Ahab who was startled into penitence, they would "humble themselves, and go softly;" but without an ultimate blessing to themselves, or benefit to the members of the kingdom. Now that Jesus was consolidating the foundations of His Church, it was needful to teach the mysteriesⁱ of truth, but only with a wise discretion. His plan was not to

^s Mark iv. 10.

^h ἀμαρτήματα.

^s ὅτε δὲ ἐγένετο.

ⁱ App. 74.

labour for the cleansing of those who, at the first opportunity, would return to wallow in the mire. His present office was an office of judgment. A fan was in His hand and He was purging His floor, in order to gather the wheat unmixed and "clean.")

He said further to them (who now asked for the exposition of the parable), "Do you not know this parable? How then will you discern all the parables?" (which He had that day spoken: for in this was the key to all other.)

"Do you' therefore hear the parable of the sower (that they might understand others also). The sower^a sows the word; these are they by the way side where the word is sown, from whom when they hear⁹ the word¹ of the kingdom, and understand it not, immediately Satan², the wicked³ one, comes, takes up⁴, and carries⁵ off the word⁶ sown in their hearts. This⁷ is what was sown by the way side.

"These are⁸, likewise, they who are sown upon rocky⁹ places, who, when they hear the word, immediately receive it with joy, and have not root in themselves, but are (believers) for the occasion^k only; then, as soon as tribulation and persecu-

⁷ Matt. xiii. 18.

⁸ Mark iv. 14.

⁹ Matt. xiii. 19. Mark iv. 15.

¹ Matt. xiii. 19.

² Mark iv. 15. ³ Matt. xiii. 19.

⁴ Mark iv. 15.

⁵ Matt. xiii. 19. ⁶ Matt. xiii. 9. Mark iv. 15.

⁷ Matt. xiii. 19.

⁸ Mark iv. 16.

⁹ Matt. xiii. 20. Mark iv. 16.

^k πρόσκαιροι.

tion on account of the word has arisen, they immediately are scandalized.

“These are they who are sown on (the roots of) the acanthus, who are hearing the word, and the cares of this age, and the deceitfulness of riches, and the desire¹ of other things, entering in, choke² the word, and it fails of fruit.

“These are they who have been sown upon the good ground, who hear the word, receive³, and understand⁴ it, who bear⁵ fruit, and produce⁶ the one⁷ thirtyfold; a second, sixty; and a third, one hundredfold.” (This parable sets forth the first phase of the kingdom; and shows that, hitherto in the ministry of the word, the seed had been thrown broadcast over all classes of men. Jesus only now began to exercise the province of Judge, to decide who, for the future, should have plain teaching, and who parables.

Jesus on this occasion reminds the Twelve that He expected the light of truth taught in His explanation of parables through them to shine, and to enlighten all the house of His kingdom.) He said⁸ to the disciples, “Is a candle brought¹ that it may be placed under a bushel or under a bed? And not that it should be placed upon a candlestick? For there is nothing hidden (in the heart of man)

¹ Mark iv. 19.

² Matt. xiii. 22. Mark iv. 19.

³ Mark iv. 20.

⁴ Matt. xiii. 23.

⁵ Matt. xiii. 23. Mark iv. 20.

⁶ Matt. xiii. 23.

⁷ Matt. xiii. 23. Mark iv. 20.

⁸ Mark iv. 21.

¹ *ἐρχεται*. App. 69, sec. 5.

which shall not be made manifest (by the light), much less has any thing become concealed (for any purpose) except that it should arrive^m at manifestation. If any one has ears (able) to hear, let him hear." (The man who will not submit to the truth because he cannot bear therewith, is hopeless.)

Jesus added (a caution, "Have the power to) see after what manner you hear; for according to the measure by which you measure (out your endeavour to hear) shall the gift be measured to you: over measure shall also be given to you who hear; for there shall be given to him who has (and uses), but what he has shall be taken from him who has (and uses) not."

(Thus ended that day's labour. On the next or a subsequent day when the multitudes were assembled) Jesus^o set before them another parable, saying, "The kingdom of heaven has been likened" (since Jesus taught) to a man who had sown good seed in his field, and whilst the men (the Jewish teachers entrusted with the flock) were sleeping, his enemy came and was sowing blind^o corn in the midst of the wheat, and went away. But when the blade shot forth and showed fruit, then appeared also the blind^o corn. (When Jesus first taught, all men glorified Him, but subsequently mockers and haters of the truth arose.) The servants of the householder (the Ministers of the

^m εἰς φανερόν ἔλθῃ.
ⁿ ὁμοιωθή.

^o Matt. xiii. 24.
^o ζιζάνια.

Christian Church) came to him and said, 'Master, did you not sow good seed in your field, whence then has it blind corn?' He replied, 'A man, an enemy (a false teacher, a heretic), has done this.' The servants say to him, 'Are you willing then that we should go and (by the exercise of good discipline) gather it out?' 'No,' he said, 'lest gathering the blind corn you root up the wheat together with it (they cannot in their present condition be easily distinguished the one from the other). Let them both grow together until the harvest, and in the season of harvest I will say to the reapers (the angels), Gather first the blind corn, and bind it into bundles for the purpose of fuel, but collect the wheat into my barn.'"

(The second parable sets forth another general feature of the kingdom, namely, a mixture of sound and unsound professors in the Church, fruitful and unfruitful branches in the vine, which are permitted to continue during the present eon.)

Jesus¹ (further illustrated the character of the kingdom in all ages, and) said, "Thus is² the kingdom of God, as if a man should have cast seed upon the earth, and then should sleep and rise night and day, and the crop should shoot forth and grow up he knows not how. For the earth of its own accord brings forth fruit; first the blade, then the ear, and next the full corn in the ear. And whenever the fruit yields itself, he immediately puts in the

¹ Mark iv. 26.

² *ἐστίν*.

sickle, because the harvest has arrived." (The third parable exhibits the unperceived but sure growth of the truth, independent of human succour. Such has been the preaching of the Word in the Church subsequent to the Apostolic period.)

Jesus ² put forth another parable to them, saying, "To what ³ should we liken the kingdom of heaven? Or in what parable should we represent it? (in another of its general features.) The kingdom ⁴ of heaven is ⁵ like to a grain of mustard seed, which ⁶ a man took and sowed in his field, which ⁷ when it is sown upon the earth is less ⁸ than all seeds (which men sow) on the ⁹ earth, but when it has been sown, it comes up, and when increased ¹ it becomes greater ² than all herbs. It produces ³ great branches and becomes ⁴ a tree, so that ⁵ the birds of the heaven are able to come under its shade, and roost in its branches." (The fourth parable presents to view the Church, or kingdom, as embracing all nations within her pale. Besides saving the souls of those that believe, she is a general blessing to all mankind, who sit beneath the shade of her justice and enjoy her peace.)

He talked ⁶ to them of another parable (illus-

² Matt. xiii. 31.

³ Mark iv. 30.

⁴ Matt. xiii. 31.

⁵ *ἐστίν*, at present.

⁶ Matt. xiii. 31.

Mark iv. 31.

⁶ Matt. xiii. 31.

⁷ Mark iv. 31.

⁸ Matt. xiii. 32. Mark iv. 31.

⁹ Mark iv. 31.

¹ Matt. xiii. 32.

² Matt. xiii. 32.

Mark iv. 32.

³ Mark iv. 32.

⁴ Matt. xiii. 32.

⁵ Matt. xiii. 32. Mark iv. 32.

⁶ Matt. xiii. 33.

trating a third general feature of the kingdom) ; “The kingdom of heaven is¹ like to leaven, which a woman had taken and hid in three measures of meal until the whole mass was leavened.” (The fifth parable, under the symbol of a woman, exhibits the Church as dispensing Grace to mankind, until the three families of Shem, Ham, and Japhet, by whom the earth was overspread, symbolized by three measures of dry meal, are imbued with Christian principles. “Then shall the end² come.”) Of all these things Jesus talked to the multitudes in parables, and without a parable He did not talk to them, in order that the saying of the prophet might be fulfilled, “I will open my mouth in parables, I will pour forth³ things hidden from the foundation of the world.” (To teach in parables was therefore a sign of the Messiah.)

Then Jesus left⁴ the multitudes and came into the house, and His disciples came to Him, saying, “Tell us the parable of the blind corn of the field.” He replied, “He who sows the good seed is the Son of Man; the field is the world; as for good seed, they are the sons of the kingdom; the blind corn are the sons of the evil one (who live not in the truth, though they profess membership with the Church). The enemy who has sown them is the devil, and the harvest is the consummation of the eon. The reapers are angels. As therefore the blind corn was gathered and consumed in the

¹ *δορίν*, at present. ² Matt. xxiv. 14. ³ *ἐκρύβωμαι*. ⁴ *ἀφείς*.

fire, so shall it be at the consummation^u of the eon. The Son of Man shall send His angels, and gather out of His kingdom all the scandals and they that produce lawlessness, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He who has ears to hear let him hear." (Jesus Himself subsequently shone at the transfiguration in more than earthly whiteness; on the way to Damascus, above the brightness of the noonday sun; and in the vision of St. John, as the sun in his strength. Thus closed the labours of another day in which the ultimate consummation of the judgment, now commenced by teaching in parables, was clearly affirmed. As in the days when numerous miracles were performed few only are recorded, so doubtless at the present season the number of parables registered by the Evangelists bear but a small proportion to the number delivered to the people. On a succeeding day Jesus) "again^x (at the sea side delivered more parables, saying), the kingdom of heaven (in one of its general features) is like^y to a treasure which has been concealed in the field, which a man, when he has found, kept concealed, and in consequence of his joy withdraws himself, and sells all that he has, and buys that field. Again, the kingdom of heaven is like^y a

^u συντέλεια τοῦ αἰῶνος. App. 2. Chron. sec. 13.

^x πάλιν.

^y ὁμοία.

merchant seeking good pearls, who having found one pearl of great value, departed and sold all that he had, and bought it." (These parables exhibit the perseverance and devotedness of those who obtain a just estimate of the salvation offered to them in the kingdom; one man finds the treasure of the kingdom when he is not looking for it; another, whilst in search after good, discerns the value of the kingdom. They both give up all for the sake of it. This is the sixth feature of the Church, and is the result of the leaven working in the world, after the nations were received within her pale.) "Again, the kingdom of heaven (at all times) is like to a net, cast into the sea ("nations and peoples"), and gathering of every kind. When it is full, after drawing it to the shore and sitting down, men collect the good into baskets, but cast the bad away. Thus shall it be at the consummation of the eon. The angels shall come forth and shall separate the evil from the midst of the just, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth." (The seventh parable sets forth the existence of professed sinners and known reprobates allowed to remain in the Church for wise ends until the present spiritual condition of mankind comes to a close. The Church gathers, but the angels separate.) With many^a such parables Jesus talked of the word to them (the people), as they were able to

^a Mark iv. 33.

hear; and without a parable He did not talk to them, but privately He explained all to His disciples. (The teaching of these parables was admirably adapted to this period of the ministry of Jesus, for by them the willing hearer received enlarged views of the kingdom, and the unbeliever constantly was reminded of his responsibilities in still remaining without the kingdom.

After the work of the day) Jesus^{*} said to them (the disciples), "Do you understand all these?" (parables.) They reply, "Yea, Lord." He continued, "Therefore every scribe who has been instructed in the kingdom of heaven is like a householder who brings forth of his treasure things new and old." (Among these parables there has been a regular order and gradation indicating the existence of system in this as in all the teaching of Jesus. But whether the parables in part were in existence before, and known to His hearers, and were applied by Him, or He Himself compiled them to suit the occasion, the integrity of His system remains. The teaching by parables was a part of that under-current of power by which Jesus touched the consciences of men. By the means of parables a manifestation of truth was now made to the willing and obedient soul in a manner which gave deeper convictions of the Divine nature of Jesus. There was an unseen reciprocation of willingness on the one side and of power on the other,

^{*} Matt. xiii. 51.

so that men had a heartfelt satisfaction in being found "willing in the day of His power.")

Chapter xliii.

Jesus departs to the other side of the Lake.

AND¹ it came to pass on² one of the days, He (Jesus) Himself went on board a ship, and His disciples; and on³ that day, when it was evening, and He⁴ had finished His parables, He⁵ said to them, "Let us cross over to the other side of the lake." And after⁶ dismissing the multitude, the disciples take Him as He was in the ship, and⁷ they set⁸ sail thence (from His ordinary teaching-place by the sea side), and⁹ were carried out to sea. And other⁹ small craft were with Him (all of them equally unsuspicious of the coming storm, except Jesus Himself, who had no doubt a wise reason for again submitting His disciples to the terrors of shipwreck and to a miraculous deliverance. For no one judging from the analogy of the previous history will suppose that Jesus was "caught in a storm").

But¹ as they sailed He fell asleep, and a² great

¹ Matt. xiii. 53. Luke viii. 22.

² Luke viii. 22.

³ Mark iv. 35.

⁴ Matt. xiii. 53.

⁵ Mark iv. 35. Luke viii. 22.

⁶ Mark iv. 36.

⁷ Matt. xiii. 53.

⁸ μετῴπεν. App. 76.

⁹ Luke viii. 22.

⁹ Mark iv. 36.

¹ Luke viii. 23.

² Mark iv. 37. Luke viii. 23.

storm^b of wind came down upon the lake, and the waves^c beat into the ship, so that it was by this this time becoming^d full, and they were^e in danger. Jesus^f Himself was upon the poop, asleep on the (steersman's) cushion (fatigued with the toil of the previous day). They^g came to Him, and aroused^h Him, and say to Him, "Masterⁱ, Master, we perish!" "O Teacher^j, Do You not care that we perish?" And after^k He had been aroused He (perceived the case they were in, and first) rebuked^l the wind and the surging^m of the water, and saidⁿ to the sea, "Peace, be still." And they ceased^o, and the wind^p lulled, and there became^q a great calm. Jesus then said to them, "Why are^r you thus fearful? How is it you have no faith? Where^s is your faith?" They were greatly^t affrighted, wondered, and said one to another, "Who verily is this man? for He commands^u the winds and the water, and both^v the wind and the sea obey Him^w." They^x arrived at the other side of the sea, and^y (during the night)

^b App. 77.^h Mark iv. 37.^c Mark iv. 37. Luke viii. 23.ⁱ Luke viii. 23.^d Mark iv. 38.^j Luke viii. 24.^e Luke viii. 24. Mark iv. 38.^k Luke viii. 24.^f Mark iv. 38.^l Mark iv. 39. Luke viii. 24.^g App. 80.^m Luke viii. 24.ⁿ Mark iv. 39.^h Luke viii. 24.^o Mark iv. 39.ⁱ Mark iv. 39. Luke viii. 24.^p Mark iv. 40.^j Luke viii. 25.^q Mark iv. 41. Luke viii. 25.^k Luke viii. 25. ^r Mark iv. 41. ^s Mark iv. 41. Luke viii. 25.^l Mark v. 1.^t Luke viii. 26.

sailed^d down to the country⁷ of the Gadarenes⁸ which is over against Galilee. (Probably to some town of the Gadarenes near the sea coast, for Gadara itself was the capital of Peræa, a Greek town taken from the Jews by Pompey, and an inland city. Jesus had come to make an offer of the kingdom a second time to the swine-feeding districts. In Galilee He demanded repentance as the preliminary step, so here He mercifully enforced the surrender of swine as the first step to repentance. A step which these people refused to take, even under the guidance of Him who clearly had all nature beneath the power of His word. The fear of losing more swine was with them the paramount feeling.)

Upon⁹ His disembarking (in the morning) from the ship upon the land, there immediately met Him a man¹ of the city from² the tombs in an unclean spirit, who had³ dæmons a long time, who wore no clothing, and abode not in any house, but had his⁴ dwelling in⁵ the tombs. No one⁶ was able to bind him even with a chain, because he had often been bound with fetters and chains, the chains had been torn asunder by him, and the fetters broken; and no one was able to tame him, and he was always, night and day, in the moun-

^d κατέπλευσαν εἰς.

⁸ Luke viii. 26.

¹ Luke viii. 27.

⁴ Mark v. 3.

⁵ Mark v. 3.

⁷ Mark v. 1. Luke viii. 26.

⁸ Mark v. 2. Luke viii. 27.

² Mark v. 2. ³ Luke viii. 27.

⁶ Mark v. 3. Luke viii. 27.

tains and in the tombs, calling out and cutting himself with stones. And' when he perceived Jesus at a distance, he ran and prostrated himself before Him, and worshipped Him, and having called out with a loud voice, said, "What is there between me and You, Jesus, Son of God most High? I adjure⁸ You by God and beseech⁹ You that You torment¹ me not." For He was charging² the unclean spirit to come out of the man, and was saying³ to him, "Come out of the man, O unclean spirit." For oftentimes⁴ he had seized him, and he was bound with fetters and chains and held in ward, and he broke the bonds and was driven by the dæmons into the wilderness. Jesus⁵ asked him also, "What is your name?" He replied, "My name is Legion, because⁶ we are many." For many⁷ dæmons had entered into him, and (the man himself was so under their control that) he besought Jesus that He would not order them to depart into the abyss[†] (the bottomless pit of Hades); and⁸ (especially) that He would not send them away out of the country.

There was⁹ in that place on the mountain a large herd of swine⁸ feeding, and all the dæmons besought Him that He would¹ allow them to

⁷ Mark v. 6. Luke viii. 28.

⁸ Mark v. 7.

⁹ Luke viii. 28.

¹ Mark v. 7. Luke viii. 28.

² παρήγγελλε. ³ Luke viii. 29. ⁴ Mark v. 8. ⁵ Luke viii. 29.

⁶ Mark v. 9. Luke viii. 30.

⁷ Mark v. 9.

⁸ Luke viii. 30. [†] εἰς τὴν ἄβυσσον.

⁹ Mark v. 10.

¹ Mark v. 11. Luke viii. 32. ⁸ App. 78.

¹ Luke viii. 32.

enter into them, saying, "Send² us to the swine that we may enter into them." And immediately Jesus³ allowed them. Therefore the dæmons, having come out of the man, entered into the swine, and the herd rushed down the steep into the sea, to the number⁴ of two thousand, and were⁵ choked in the sea. When the herdsmen perceived what was done they fled, and as they departed told it in the city and in the country.

The people went out to see what was done, and came to Jesus, found⁶ and looked⁷ at the man from whom⁸ the dæmons had gone forth, and who⁹ had the Legion, sitting clothed¹, and in his right mind, at the² feet of Jesus. They were³ alarmed, and those who had seen the miracle told them how it happened⁴ to the dæmoniac, and how he was⁵ healed, and about⁶ the swine.

Then the⁷ whole people of the surrounding country of the Gadarenes requested Jesus and began⁸ to beseech Him to depart⁹ from their coasts, because¹ they were seized with much alarm. He entered into the ship and returned. Upon His² entering into the ship, the man³ from

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| ² Mark v. 12. | ³ Mark v. 13. | Luke viii. 32. |
| ⁴ Mark v. 13. | ⁵ Mark v. 13. | Luke viii. 33. |
| ⁶ Luke viii. 35. | ⁷ Mark v. 15. | ⁸ Luke viii. 35. |
| ⁹ Mark v. 15. | ¹ Mark v. 15. | Luke viii. 35. |
| ² Luke viii. 35. | ³ Mark v. 15. | Luke viii. 35. |
| ⁴ Mark v. 16. | ⁵ Luke viii. 36. | ⁶ Mark v. 16. |
| ⁷ Luke viii. 37. | | ⁸ Mark v. 17. |
| ⁹ Mark v. 17. | Luke viii. 37. | ¹ Luke viii. 37. |
| ² Mark v. 18. | ³ Mark v. 18. | Luke viii. 38. |

whom the dæmons had come out besought Him that he might be with Him, but Jesus did not⁴ permit him (or receive him among His disciples, but gave him mission to prepare the way of the kingdom by a proclamation of the mercy he had received both in body and soul; for we presume that desiring to be with Jesus, he had received grace to love Jesus). And He⁵ sent him away, saying to him, "Withdraw⁶, and return⁷ to your own house and to your⁸ relations, and report to them and⁹ recount how¹ great things the Lord God has done for you, and has had² mercy on you." He³ departed, and began to proclaim throughout the⁴ whole city (of the Gadarenes) and (district of) Decapolis⁵ how great⁶ things Jesus had done for him, and all⁷ the people wondered.

(He now set sail and crossed over, for the will of God and the good intention of Jesus could not be fulfilled on account of the perverse will of the inhabitants.)

⁴ Mark v. 19.⁵ Luke viii. 38.⁶ Mark v. 19.⁷ Luke viii. 39.⁸ Mark v. 19.⁹ Luke viii. 39.¹ Mark v. 19. Luke viii. 39.² Mark v. 19.³ Mark v. 20. Luke viii. 39.⁴ Luke viii. 39.⁵ Mark v. 20.⁶ Mark v. 20. Luke viii. 39.⁷ Mark v. 20.

Chapter xlib.

The return of Jesus, and His abode during the Winter.

WHEN Jesus¹ had passed over in the ship back to the other side, a great multitude was gathered to Him, and was by the sea side. And it took² place upon His return that the multitude received Him (at the ordinary place of teaching), for they were all waiting for Him. (Among the crowd of expectants there were rich and poor, each seeking a blessing. The blind, the dumb, the deaf, the sick, the infirm, women with issues of blood who sought to follow the example of her at Chorazin, fathers also asking mercy for their children, all in attendance upon Jesus as on like occasions. The records of St. Matthew and St. John pass over the whole scene in silence; but St. Mark and St. Luke register two miracles only, similar to those selected at Chorazin by St. Matthew, and two which could not but attract attention both from their similarity to the former and from their striking characteristics.)

Lo, there³ came one of the rulers⁴ of the synagogue, Jairus by name, who when⁴ he had

¹ Mark. v. 21.

² Luke viii. 40.

³ Mark v. 22. Luke viii. 41.

⁴ App. 79.

⁴ Mark v. 22.

perceived Jesus, fell down at His feet, and when⁵ he had fallen at His feet besought⁶ Him much to enter⁷ into his house, because he had an only daughter, twelve years old, and she was dying, saying, "My daughter⁸ is at the last extremity, come and put Your hands upon her in order that she may be saved, and she shall live." Jesus departed with him (in what direction is not apparent. There is every probability that Jesus was as often at St. Matthew's house at Chorazin as He was at St. Peter's at Capernaum, but the peculiarity of "touching" belongs to Chorazin).

Whilst He⁹ withdrew Himself, a great multitude followed¹ and thronged Him to suffocation² (so great was the enthusiasm). And³ a certain^b woman (possibly of Chorazin) who had an issue of blood twelve years, and had⁴ suffered much from many physicians, and who after she had⁵ expended all her property and means of daily life, and⁶ was in nothing benefited and could be healed⁷ of none, but rather⁸ grew worse, when she had heard about Jesus, came in⁹ the crowd behind Him, approached Him, and touched the hem of His garment, for¹ she said, "Could I but

⁵ Luke viii. 41.⁶ Mark v. 23. Luke viii. 41.⁷ Luke viii. 41.⁸ Mark v. 23.⁹ Luke viii. 42.¹ Mark v. 24.² Luke viii. 43.³ Mark v. 25. Luke viii. 43.^b App. 79.⁴ Mark v. 26.⁵ Mark v. 26. Luke viii. 43.⁶ Mark v. 26.⁷ Luke viii. 43.⁸ Mark v. 26.⁹ Mark v. 27. Luke viii. 44.¹ Mark v. 28.

touch His garments I shall be saved." Immediately² the fountain of blood was dried up, and the³ flow of blood stanchèd; and she perceived in her body that she was healed of her plague. Jesus also immediately recognized in Himself (that is in His humanity) that power had gone out of Him. (For not having received commandment of the Father to exercise the omniscience of His Divine nature) He turned Himself in the crowd, and said, "What man⁴ has touched^c Me?" "Who⁵ has touched My garments?" But⁶ when all denied, Peter and the disciples⁷ with Him said, "Master, the multitudes press upon and trouble You, as⁸ You (have the power to) see, and⁹ You ask, 'What man has touched^c Me?'" But¹ Jesus (having power to perceive the touch of faith as well as to feel the pressure of the crowd) replied, "Some one has touched^d Me, for I perceived power to have gone out from Me." And He looked² round that He might perceive who had done this thing. (The person of the Messiah, in the case of this woman, knew no more than could be ascertained from the functions of manhood. By the Father's withholding the exercise of omniscience, the power of the woman's faith is made evident.) But the woman³ (at length) per-

² Luke viii. 44.

³ Mark v. 29.

⁴ Luke viii. 45.

^c ἀψάμενος.

⁵ Mark v. 30.

⁶ Luke viii. 45.

⁷ Mark v. 31. Luke viii. 45.

⁸ Mark v. 31.

⁹ Mark v. 31. Luke viii. 45.

¹ Luke viii. 46.

^d App. 80, 81.

² Mark v. 32.

³ Luke viii. 47.

ceiving that she had not escaped notice, in fear⁴ and alarm⁵, conscious of what had befallen her, came⁶ and worshipped Him. She told⁷ Him all the truth, and reported⁸ to Him before all the people wherefore she had touched Him, and how she was simultaneously healed. Jesus⁹ said to her, "Daughter, be of¹ good courage, your² faith has saved you, retire³, go⁴ forward unto peace (with God), and be⁵ assured that you are healed of your plague" (a bountiful assurance that she should have spiritual blessing as well as bodily healing).

Whilst⁶ He was yet talking to her, persons from the ruler of the synagogue's (house) come and say to him, "Your daughter is dead; why do you trouble the Teacher any longer?" Jesus, as soon as He heard the word⁷ spoken (the Messiah did not employ the attribute of omniscience to ascertain the death), replied⁸ to the ruler of the synagogue (comforting and encouraging him), "Do not fear; only believe, and she⁹ shall be saved." He did not¹ permit any one to follow Him (together with the friends of the ruler

⁴ Mark v. 33. Luke viii. 47.

⁵ Mark v. 33. Luke viii. 47.

⁶ Luke viii. 47.

⁷ Luke viii. 48.

⁸ Mark v. 34.

⁹ Mark v. 34.

¹ Mark v. 36. Luke viii. 50.

² Luke viii. 50.

⁴ Mark v. 33.

⁷ Mark v. 33.

⁵ Mark v. 34. Luke viii. 48.

⁸ Mark v. 34. Luke viii. 48.

⁹ Mark v. 34. Luke viii. 48.

¹ Mark v. 35. Luke viii. 49.

² Mark v. 36. Luke viii. 50.

³ Mark v. 37.

of the synagogue), except Peter, and James, and John the brother of James. (At length) He comes to the house of the ruler of the synagogue, and looks at the tumult, and persons weeping and lamenting much (but the minstrels had not yet assembled); and² upon entering the house, He did not permit³ any to come in, except Peter, and John, and James, and the father and the mother of the child; and all were weeping and lamenting. He said to them, "Why⁴ do you make a noise, and weep? Do not⁵ weep; the child⁶ is not dead, but is asleep." But they laughed at Him, knowing⁷ that she was dead. After⁸ He had cast all out, He takes⁹ with Him the father and mother of the child, and those with Himself, and goes forward into (the chamber) where the child was lying; and when He had¹ taken the child by the hand, He addressed her, and said to her, "Talitha² cumi;" which is, when interpreted, "Damsel³, I say to you, arise." Her⁴ breath returned, and immediately⁵ the girl stood up and walked⁶, for she was twelve years old; and⁷ He commanded that they should give her to eat.

² Mark v. 39. Luke viii. 51.⁴ Mark v. 39.⁵ Mark v. 39. Luke viii. 52.⁶ Mark v. 40. Luke viii. 54.⁷ Mark v. 41. Luke viii. 54.⁸ Mark v. 41. Luke viii. 54.⁹ Mark v. 42. Luke viii. 55.¹ Luke viii. 55.³ Luke viii. 51.⁵ Luke viii. 52.⁷ Luke viii. 53.⁹ Mark v. 40.² Mark v. 41.⁴ Luke viii. 55.⁶ Mark v. 42.

The parents⁸ were very greatly amazed, but He charged them much to tell⁹ to no one what had been done; and that¹ no one should know it (an order which appears, in this instance, to have been implicitly^c obeyed); and He said (His former direction not yet having been attended to), "Give her something to eat." (Here the record of all the Evangelists breaks off, apparently for a considerable time, during the winter^f; each went to his own home, and Jesus probably passed this time at Cana with His mother. The thread is resumed by St. Matthew and St. Mark when Jesus sets out upon another circuit in the spring of 783.)

Chapter xlb.

Jesus proceeds upon a Circuit during the Spring, beginning at Nazareth.

Jesus¹ went out from thence^a (the place of His winter abode), and came² into His own country (Nazareth^b), and His³ disciples followed Him. When a Sabbath arrived, He began (once more, when there was no multitude) to teach⁴ in the

⁸ Mark v. 42. Luke viii. 56.

⁹ Luke viii. 56.

¹ Mark v. 43. ^c App. 81.

^f App. 82.

² Mark vi. 1.

^a App. 82.

³ Matt. xiii. 54. Mark vi. 1.

^b App. 83.

⁴ Mark vi. 1.

⁴ Matt. xiii. 54. Mark vi. 2.

synagogue, so⁵ as to astonish them (as He had done two and a half years before); and⁶ many who heard Him were astonished, and said⁷, “Whence has this man these things? And what is the wisdom which has been given to Him, that such miracles should be wrought by His hands? Is not⁸ this the carpenter, the son of Mary? Is He not the carpenter’s⁹ son, and His mother called Mary? And His brethren? Is He not the brother^c of James¹, and Joses, and Judas, and Simon? And are not all His sisters here with us? Whence² has this man all these things?” And they³ were scandalized in Him. (They did not deny the Divine character of His words or works, but, as Rationalists, they asked, “How can these things be?”) But Jesus said to them (as He had before said), “A prophet is not unhonoured except in his own country, among⁴ his own relatives, and⁵ in his own house.” He did not⁶ there many miracles, on account of their unbelief. For He was⁷ not able to do any miracles, except to lay His hands upon a few sick people, and to heal them. (Nazareth, which alone had rejected the first section of the

⁵ Matt. xiii. 54.⁷ Matt. xiii. 54. Mark vi. 2.⁹ Matt. xiii. 55.¹ Matt. xiii. 55. Mark vi. 3.⁸ Matt. xiii. 57. Mark vi. 3.⁵ Matt. xiii. 57. Mark vi. 4.⁷ Mark vi. 5.⁶ Mark vi. 2.⁸ Mark vi. 3.^c App. 75.² Matt. xiii. 56.⁴ Mark vi. 4.⁶ Matt. xiii. 58.

system of Jesus, at this late period of time, has miracles sparingly offered to it.) Jesus wondered at their unbelief; and He went a circuit^d through the villages, teaching (the people, until He arrived, in all probability, at the usual teaching-place by the sea side).

Chapter xlii.

*The Mission of the Apostles into Galilee, February,
U.C. 783.*

(UPON His return from the circuit, Jesus gave His chosen twelve a commission to go out by two and two.) He calls¹ to Himself the twelve (as before chosen), and², after He had called them together, He began³ to send^a them two and two, and gave⁴ them power and authority over unclean spirits, and⁵ over all dæmons, and to heal diseases. He sent them to preach the kingdom of God, and to cure the infirm. He⁶ (gave them special directions for this mission, and) charged them that they should take nothing for the journey, except one staff only; no scrip, no bread, no money in their purse, to have sandals under their feet, and not to have two coats each. He

^d περιῆγεν κύκλῳ.

¹ Mark vi. 7.

² Luke ix. 1.

² Mark vi. 7.

^a App. 84.

⁴ Mark vi. 7. Luke ix. 1.

⁵ Luke ix. 2.

⁶ Mark vi. 8.

said' to them, "Do not take for your journey either staves, or scrip, or bread, or money, or two tunics each (they were to have no earthly care, no baggage); and wherever⁸ you enter into a house, there remain until you go out of that place (so as to remove all cause of emulation or jealousy among those who sought to entertain them). And against as many as shall not receive you, much⁹ less listen to you, when you¹ go out thence and from that city, shake off the dust from your feet, for a witness against them (that the kingdom had drawn nigh unto them). Amen² (assuredly), I tell you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city." (After thus providing for the last act of His ministry to the cities of Galilee, Jesus appears, from the sequel, to have gone into some retired place alone.) When they had gone out, they (the Apostles) went (two and two) and preached that men should repent; and cast out many dæmons, anointed many infirm persons with oil, and healed them. They also passed³ through the villages, preaching the Gospel, and healing every where. (That is, the second section of the fourfold system, which had long before been rejected in the larger cities, was now every where offered to the villages.

⁷ Luke ix. 3.⁸ Mark vi. 11.⁹ Mark vi. 11.² Mark vi. 10. Luke ix. 4.¹ Mark vi. 11. Luke ix. 5.³ Luke ix. 6.

This mission was the last attempt at the conversion of Galilee; for Jesus Himself took no more missionary circuits in that district. The fame of Jesus, arising from this circuit and the circuits of the Apostles, going two and two, was such that the whole of Galilee was in a state of excitement and Herod became alarmed in his palace.)

Chapter xlbii.

The death of John the Baptist^a, and the consequent retirement of Jesus to a desert place.

(THE time of the year at which the Apostles received this mission was about the season when Herod ascended the throne; and when he held his great annual festival^b, which was this year at Machærus, where his warriors had assembled ready for a second campaign against Aretas king of Arabia. Herodias also, with whom Herod was living in adultery, was there; and John was then in prison in that fortress. The good dancing of her daughter, and the consequent folly of the king, afforded Herodias a long looked for opportunity of wreaking her vengeance upon John. His head was brought to her upon a platter by her own daughter, as a prize for dancing.)

^a App. 1.

^b App. 85.

When¹ his disciples (John's) heard of it (the death of John), they came² and took up his body, buried³ it, and placed⁴ it in a tomb, and came⁵ and told Jesus (probably at the teaching-place). When Jesus heard^b it, He returned thence (from the sea side where He was teaching) in a ship to a desert place privately. And the multitudes who heard of it followed Him on foot from the cities (on the lake). And Jesus upon disembarking, perceived a great multitude, and was moved with compassion towards them, and (delaying His retirement) He healed the infirm among them.

Chapter xlviii.

The Alarm of Herod.

At that¹ season (whilst the Apostles were on their mission, and after the death of John) King² Herod^a, the tetrarch³, (having probably after the feast returned to Tiberias, and left^b his generals to pursue the war) heard of the fame of Jesus, and all⁴ that had been done by Him, for His name⁵ became manifest; and Herod was in a strait⁶, on account of its being said by some,

¹ Mark vi. 29.² Matt. xiv. 12. Mark vi. 29.³ Matt. xiv. 12.⁴ Mark vi. 29.⁵ Matt. xiv. 12.^b App. 86.¹ Matt. xiv. 1. Mark vi. 14.² Mark vi. 14.³ App. 87.⁴ Matt. xiv. 1.^b Joseph. 18. 5. 2.¹ Luke ix. 7.² Mark vi. 14.³ Luke ix. 7.

“That John was risen from the dead;” and by some, “That Elias had appeared;” and by others, “That one of the old prophets had risen again.” Herod replied, “John have I beheaded, who is this about whom I hear such things?” And he sought to see Him. (At length Herod adopted the notion that John the Baptist had risen from the dead,) and he said’ to his servants, “This^a is John the Baptist, who has risen from the dead; and therefore miracles are wrought by his means.” Some indeed still said^b, “It is Elias;” others, “That it is a prophet, or as one of the prophets.” But when Herod heard them he replied, “This is John the Baptist whom I have beheaded; he has risen from the dead.” (Such was the conscience-stricken condition of the wretched king.)

Chapter xlix.

The return of the Apostles to Jesus, and their departure with Him to the desert of Bethsaida.

(At length) the Apostles returned¹ and gathered² themselves to Jesus (who during the interval had remained in privacy, but had returned to meet His Apostles at the sea side, where He had given them

¹ Matt. xiv. 2.

² Matt. xiv. 2. Mark vi. 14.

³ Mark vi. 15.

⁴ Luke ix. 10.

⁵ Mark vi. 30.

mission). They reported and recounted³ over whatever they had done⁴, and whatever they had taught⁵.

Jesus said to them, "Come yourselves privately into a desert place, and rest a little." For there were many coming and going, and they had no opportunity even for taking food, and they departed in a ship to a desert⁶ place privately (along the coast). But the multitudes perceived them departing, and many recognized Jesus (though He had met His disciples privately), and ran together by land to that place from all the cities (on the coast), and arrived before them (the Apostles), and come together to Him. When He landed He saw a great multitude, and had compassion on them because they were as sheep which had not a shepherd; and He began to teach them much. And (having thus failed to obtain retirement) Jesus, taking⁶ (on board) His disciples with Him, (again) retired privately to a desert⁶ place of the city called Bethsaida, but the multitudes, having recognized Him, followed. When He had received them, He talked to them about the kingdom of God, and healed those who had need of healing. (Thus a second time was Jesus disappointed of that retirement which He desired for Himself and His Apostles. Jesus then made a third attempt to obtain privacy for His Apostles, by taking ship

³ Luke ix. 10.

⁴ Mark vi. 30. Luke ix. 10.

⁵ Mark vi. 30.

⁶ App. 88.

⁶ Luke ix. 10.

from Bethsaida and sailing down the east coast of the lake to a mountain near the shore. Afterwards) Jesus' went up into the mountain^b and there sat down with His disciples. (How many days Jesus remained in this retirement does not appear.) However, the Passover, the Jewish festival (for they were now among the Grecian cities taken by Pompey) was near. Jesus therefore raised His eyes, and beheld a great multitude (of people who were travelling down the east side of the lake for Jerusalem) coming towards Him. He says to Philip (who was a native of Bethsaida, and therefore well acquainted with the circumstances of the neighbouring districts), "Whence shall we buy bread that these may eat?" But this He said by way of trying him, for He Himself knew (that is, He had been directed by the Father) what He should presently do. Philip answered Him, "Loaves to the cost of two hundred denarii^c are not sufficient for them, that each of them may take a little." One of His disciples, Andrew the brother of Simon Peter, says to Him, "There is a boy here who has five barley loaves and two small fish, but what are they for so many?" (After this conversation it appears that Jesus, upon the arrival of the people, taught them until) the day^d began to wear away.

When^e the evening^d was come on (after three

^a John vi. 3.

^b App. 88.

^c 6l. 5s.

^e Luke ix. 12.

^d Matt. xiv. 15.

^d *ὀψίας*.

o'clock), the time¹ already being far advanced, the twelve² disciples came to Him, and said, "The place³ is desert and the time already far advanced; send⁴ away the multitude into the country around and to the towns, that⁵ they may buy bread in the markets⁶ for themselves, obtain⁶ lodging, and find provisions; for they⁷ have nothing to eat, because⁸ we are here in a desert place." Jesus⁹ replied, "They have no need to depart, do you¹ give them to eat." They say, "Shall² we depart and buy loaves to the cost of two hundred denarii, and give them to eat?" Jesus said to them, "How many loaves have you? withdraw and see." But they (that had heard Andrew's answer) knew, and reply, "We have³ nothing here except five loaves and two fish, unless⁴ we set out and buy food for all this people." For they were hard⁵ upon five thousand men.

¹ Mark vi. 35.

² Matt. xiv. 15. Mark vi. 35. Luke ix. 12.

³ Matt. xiv. 15. Mark vi. 35.

⁴ Matt. xiv. 15. Mark vi. 36. Luke ix. 12.

⁵ Matt. xiv. 15. Mark vi. 36. ⁶ ἀγοράσωσιν.

⁶ Luke ix. 12. ⁷ Mark vi. 36.

⁸ Luke ix. 12. ⁹ Matt. xiv. 16.

¹ Matt. xiv. 16. Mark vi. 37. Luke ix. 13.

² Mark vi. 37. ³ Matt. xiv. 17. Mark vi. 38. Luke ix. 13.

⁴ Luke ix. 13.

⁵ ὥσεί, in all four records. App. 21, sec. 3.

Chapter I.

The Feeding the Five Thousand.

(As this miracle and the events of Passion week are the only circumstances in the whole Gospel history which have been recorded by the four Evangelists conjointly, we must not be surprised to find in this miracle, as well as in the passion of Jesus, fundamental principles^a of the kingdom.) Jesus¹ said, "Bring them (the loaves) here to Me." And when He had commanded the multitude to be seated, He charged² His disciples to cause all to sit down company by company, and said³ to them, "Make the men to recline^b (for meat) by fifty⁴ in a company upon⁵ the green grass." For⁶ there was much grass in the place; and they⁷ (the Apostles) did so, and made all to sit down. And the⁸ men reclined^b (for meat), company by company (in oblongs or circles, with their faces inwards), by hundreds, and by fifties, hard^c upon⁹ the number of five thousand. Jesus¹ took the five loaves and²

^a App. 91.¹ Matt. xiv. 18.² Mark vi. 39.³ Luke ix. 14. John vi. 10.^b ἀνέπεσον.⁴ Luke ix. 14.⁵ Matt. xiv. 19. Mark vi. 39.⁶ John vi. 10.⁷ Luke ix. 15.⁸ Mark vi. 40. John vi. 10.^c ὥσει, in all four records. App. 21, sec. 3.⁹ John vi. 10.¹ Matt. xiv. 19. Mark vi. 41. Luke ix. 16. John vi. 11.² Matt. xiv. 19. Mark vi. 41. Luke ix. 16.

the two fish, and after looking up to heaven, and giving³ thanks, He blessed⁴ them, and brake⁵ the loaves, and when⁶ He brake them He gave⁷ to the disciples to place⁸ before the multitude, and the disciples⁹ to the multitudes who had reclined¹ (delivering to each oblong its portion, which when put down amongst them increased before the eyes of all so long as any had need to partake thereof, and thus all perceived the miracle); and likewise of the fish to all as much as they would, for He² divided the two fish to all (in like manner); and they³ all ate and were filled. And⁴ when they were filled, He says to His disciples, "Collect the fragments that remain, that nothing be lost." They collected and took⁵ them up, and filled⁶ twelve baskets⁷ (each Apostle appearing to have borrowed a scrip from those who were travelling to Jerusalem) with the fragments of the five⁷ barley loaves and of⁸ the fish which⁹ remained to those who had eaten. And the¹ men who had

³ John vi. 11.

⁴ Matt. xiv. 19. Mark vi. 41. Luke ix. 16.

⁵ Mark vi. 41. Luke ix. 16. ⁶ Matt. xiv. 19.

⁷ Matt. xiv. 19. Mark vi. 41. Luke ix. 16. John vi. 11.

⁸ Mark vi. 41. ⁹ Matt. xiv. 19. John vi. 11.

¹ John vi. 11. ² Mark vi. 41.

³ Matt. xiv. 20. Mark vi. 42. Luke ix. 17.

⁴ John vi. 12. ⁵ Matt. xiv. 20. Luke ix. 17.

⁶ Matt. xiv. 20. Mark vi. 43. Luke ix. 17. John vi. 13.

⁷ κοφίνους, in all four records. ⁸ John vi. 13.

⁹ Mark vi. 43. ¹⁰ John vi. 13.

¹¹ Matt. xiv. 21. Mark vi. 44.

eaten were hard^d upon five thousand, besides^e women and children. The men^f who perceived^g the miracle that Jesus did (that is, saw the never-failing piece of bread placed in the midst of them), said, "This is truly the prophet who is coming into the world." (The evidence appeared to them to be overwhelming.) When Jesus therefore perceived (their enthusiasm,) that they were on the point of coming and seizing Him, in order that they might make Him a king, (and not being willing that His disciples, who now had some expectation of the immediate manifestation of His kingdom, should sympathize with the popular notion of a temporal kingdom,) He immediately^h compelled His disciples to go aboard the ship, and to go before Him to the other side towards Bethsaida (for they were near the head of the lake on the east side), whilst He dismissed the multitudes. Whenⁱ He had dismissed and bidden^j them farewell, He departed and retired^k back again, and ascended^l into the mountain Himself alone to pray^m. (This miracle of the loaves and fishes, which contained the germ of sacramental blessing and breaking bread, has been recorded by the four Evangelists, without concert or supplemental design. It will not be out of place to remark that

^d ὥστε. App. 21, sec. 3.^e Matt. xiv. 21.^f John vi. 14.^g App. 90.^h Matt. xiv. 22. Mark vi. 45.ⁱ Matt. xiv. 23.^j Mark vi. 46.^k Mark vi. 46. John vi. 15.^l Matt. xiv. 23. John vi. 15.^m Matt. xiv. 23. Mark vi. 46.

there cannot be a stronger proof of the truthfulness of each of the four accounts than the fact that when compared and moulded into one, in the exact order in which each was written, they, though separately very different, become conjointly one combined record, clear and circumstantial, in which every word has its place and full force; the words of one author confirming and supplementing the words of another as accurately as if they had been the words of one mouth.)

Chapter li.

Jesus walks upon the sea, and returns to Capernaum.

WHEN¹ nightfall^a came on, He was there² (in the mountain) alone, whilst the disciples³ had gone down to the sea, and had gone aboard^b the ship, and were coming^c across the sea to Capernaum (having been driven by a wind in their teeth out of their course to Bethsaida). By this time it had become dark, and Jesus had not come to them, and the sea was rising on account of a great wind that blew. The ship^d also was by this^d time in

¹ Matt. xiv. 23. Mark vi. 47. John vi. 16.

^a ὥρα ἐγένετο.

² Matt. xiv. 23.

³ John vi. 16.

^b App. 93.

^c ἤρχοντο.

^d Matt. xiv. 24. Mark vi. 47.

^d ἦδη.

the midst of the sea, belaboured⁵ by the waves, and He, whilst⁶ alone upon the land, perceived them distressed with rowing, for the⁷ wind was contrary to them. When⁸ therefore they had rowed about twenty-five or thirty stadia (the sea was about forty stadia wide, or five miles), about the fourth⁹ watch of the night He departed¹ (from the land) to them, and comes² towards them walking³ upon the sea, and⁴ wished to pass by them. And⁵ when they see Jesus walking on the sea, they⁶ thought that it was an apparition, and were⁷ troubled, saying, "It is an apparition." And they⁸ called out for⁹ fear, for all¹ saw Him, and were troubled; and² when they obtained a (nearer) view of Jesus walking upon the sea, as He drew near to the ship, they became greatly alarmed. But immediately³ Jesus talked with them, and said⁴ to them, "Be of⁵ good courage: it⁶ is I; be not afraid." Upon⁷ this they were willing to receive Him into the ship. Peter (upon hearing the voice

⁵ Matt. xiv. 24.⁶ Mark vi. 47.⁷ Matt. xiv. 24. Mark vi. 47.⁸ John vi. 19.⁸ Matt. xiv. 25. Mark vi. 48.¹ Matt. xiv. 25.⁸ Mark vi. 48.⁸ Matt. xiv. 25. Mark vi. 48.⁸ Mark vi. 48.⁸ Matt. xiv. 26. Mark vi. 49.⁸ Mark vi. 49.⁷ Matt. xiv. 26.⁸ Matt. xiv. 26. Mark vi. 50.⁸ Matt. xiv. 26.¹ Mark vi. 50.⁸ John vi. 19.⁸ Matt. xiv. 27. Mark vi. 50.⁸ Matt. xiv. 27. Mark vi. 50. John vi. 20.⁸ Matt. xiv. 27. Mark vi. 50.⁸ Matt. xiv. 27. Mark vi. 50. John vi. 20.⁷ John vi. 21.

of Jesus, passed from the extreme of terror to the other extreme of bold and impetuous rashness, and) replied ⁸, “ Lord, if it be Thou, command me to come to Thee upon the waters.” And He said, “ Come.” And when he descended from the ship, Peter walked upon the waters to come to Jesus, but perceiving the wind strong (his faith failed, and) he became alarmed, and when he began to sink, he called out, “ Lord, save me !” Jesus immediately stretched out His hand, and caught hold of him, and said, “ O you of little faith, wherefore did you doubt ?” And He ⁹ went on board to them into the ship.

When ¹ they (Jesus and Peter) entered the ship, the wind ² lulled, and they ³ (the twelve) were beyond measure astonished in themselves, and wondered. For they thought not upon the loaves, because their heart was hardened. They ⁴ who were in the ship (the crew) came and prostrated themselves, saying, “ Truly Thou art the Son of God.” And immediately ⁵ (as if in proof of His Divinity) the ship was at the shore to which they were bringing up (which was neither Bethsaida nor Capernaum, for) when ⁶ they had crossed over, they arrived at the land of Gennesaret ⁶, (a district of country very fertile and populous, on the west shore of the lake, and south of Chorazin and Capernaum.) There ⁷

⁸ Matt. xiv. 28.

⁹ Mark vi. 51.

¹ Matt. xiv. 32.

² Matt. xiv. 32. Mark vi. 51.

³ Mark vi. 51.

⁴ Matt. xiv. 33.

⁵ John vi. 21.

⁶ Matt. xiv. 34.

Mark vi. 53.

⁶ App. 94.

⁷ Mark vi. 53.

they moored the ship ; and when they landed, the men ⁸ of that place immediately recognized Him, and sent ⁹ into and ran ¹ about the whole ² of the surrounding country, and began ³ to carry about upon couches all who had maladies, and brought ⁴ unto Him all that were diseased, wherever ⁵ they heard that He was. And wherever He entered into villages, or cities, or fields, they laid the sick in the markets, and besought ⁶ Him (as He approached Chorazin) that they should touch ⁷ even the hem of His garment, and as many as touched it were made perfectly whole. (In this way, so grand and glorious, He passed along by land through Chorazin towards Capernaum.)

Chapter lii.

The Feeding the Five Thousand represents, as in a parable, the spiritual food which comes from heaven to give life to the world.

ON the morrow ¹ (after the miracle), the multitude, which stood along the other side of the sea (on the night of the miracle) and perceived that there

⁸ Matt. xiv. 35. Mark vi. 54.

⁹ Matt. xiv. 35.

¹ Mark vi. 55.

² Matt. xiv. 35. Mark vi. 55.

³ Mark vi. 55.

⁴ Matt. xiv. 35.

⁵ Mark vi. 55.

⁶ Matt. xiv. 36. Mark vi. 56.

⁷ App. 48.

¹ John vi. 22.

was no other ship there except that one in which the disciples had embarked, and that Jesus had not embarked with His disciples, (knew from these circumstances) that His disciples had gone away alone. Other ships, however, arrived (in the morning) from Tiberias (through stress of weather or otherwise) near to the place where they ate bread, when the Lord had given thanks; when the multitude therefore (namely, that part which was following Jesus from place to place, for the rest had set forward to the feast at Jerusalem) perceived that Jesus was not there, much less His disciples, themselves also embarked upon these ships and arrived at Capernaum seeking Jesus. (How long they sought Him does not appear, but) when they had found Him on the other side the sea (as He approached Capernaum), they said to Him, "Rabbi, when came You here?" Jesus replied, "Amen, amen (most assuredly), I tell you, You are seeking Me, not because you perceive signs (and discern their import, and consequently begin to believe), but because you ate of the loaves, and were filled: (They were seeking temporal advantages, He says therefore,) Do not labour for the sustenance^a which (itself) perishes (as well as the life it sustains), but for the sustenance which remains^b to the life of eons which the Son of Man shall give to you (by His suffering). For Him has the Father, God (Himself), sealed" (for that purpose). They

^a βρῶσιν.^b μένουσαν.

said therefore to Him, "What should we do that we may work the works of God?" Jesus replied and said to them, "This (the manifestation of His Sonship) is the work of God, in order that you may believe in Him, whom He (God) has sent." They said to Him, "What sign therefore do You make in order that we may perceive it, and trust You (in this respect)? At what are You working (on our behalf? When Moses was the prophet of Israel) our fathers ate the manna in the wilderness (for forty years, his works were daily manifest), as it has been written, 'He gave them bread from heaven to eat.' " (They offered to trust^c Jesus if He would do as Moses had done; but He requires them to believe^d in His Sonship.) Consequently Jesus said to them, "Amen, amen (most assuredly), I tell you, It was not Moses who (then) gave you the bread from heaven, but My Father (who then gave you manna, and now also) gives you the bread^e from heaven which verifies^f itself (in the result it produces). For the bread of God is He who descends from heaven, and is giving life to the world." (That is, He was the source of renewed life, to be given to men in the present spiritual state or eon of the world, and in which eon there is no life or hope except through His incarnation.) They then reply to Him, "Lord, upon every^g occasion give us this bread" (of life, as

^c πιστεύσωμέν σοι (30).

^d πιστεύσῃτε εἰς ὃν (29).

^e App. 92.

^f ἀληθινός. App. 4.

^g πάντοτε.

Moses gave the manna every morning). Jesus (intimated that was already provided for, and) said to them, "I am the bread of life: he who is coming to Me shall not hunger (on his way), and he who (has come and) believes in Me shall never thirst at any time. But I said to you (and now He repeats the caution), That you have even seen Me (in works which they affirmed God only could do), and do not believe. (The truth is) all^h which the Father gives Me will reachⁱ Me (and arrive at a state of faith), and him who is coming^k to Me I will not cast out. (The bruised reed He shall not break, and the smoking flax He shall not quench.) Because I descended from heaven, not in order that I might do the will which is My own, but the will of Him who sent Me. This moreover is the will of Him who sent Me, that I should lose none of all He has given Me, but should raise it up at the last day (of the eon, to pass into a new spiritual state or eon). For (on their part also) this is the will of Him who sent Me, that every one who looks upon the Son, and believes in Him (as the Son of God), should have life for eons, and that I should raise him at the last day" (of this eon, for the blessings of the next. They were scandalized, as they ever had been, at the idea of His Sonship). The Jews consequently were murmuring about Him, because He said, "I am the bread which descended from heaven." And they said, "Is not

^h πάντες.ⁱ ἔξει.^k τὸν ἐρχόμενον.

this Man Jesus, the Son of Joseph, whose father and mother we know? How then does this Man say, 'I have descended from heaven?' (As Jesus had failed to lead the Jews generally to a belief in His Divine Sonship, so now He failed to inspire His followers generally with a belief in His sanctified and life-giving humanity. How long this murmuring went forward, or how widely it spread, does not appear. Jesus became cognizant of the fact, either from report or from His own Divine knowledge; and He took an opportunity of making a reply the next time He met the Jews in the synagogue.)

Chapter liii.

The Teaching in the Synagogue at Capernaum, at the Passover, April 5, U.C. 783.

(UPON a comparison of the time which had elapsed since Jesus met the people going up to the pass-over, and the appointed day of the feast, the next meeting of Jesus and the Jews in the synagogue would probably be on the feast-day. He there explains to them the reason why they were murmuring at the conditions of salvation, and did not give Him a hearty reception as the Messiah.) Jesus¹ replied^a and said, "Do not murmur among

¹ John vi. 43.

^a App. 95.

yourselves. (They ought to consider their condition that) no one is able to come to Me, unless the Father who sent Me draw him, and (if he obey and come) I will raise him up at the last day (of the eon. This drawing of the Father is no new doctrine). It has been written in the prophets, 'And they shall all be taught of God.' Consequently every one who has heard from the Father (so as to have been taught in his conscience), and has learned, comes to Me. (He did) not (say) that any man has seen the Father (whilst he had suggestions from Him), except He who is Himself from God, He has seen the Father." (After this introduction of the subject Jesus recurs to His former teaching about the bread of life.) "Amen, amen (most assuredly), I say to you, He who believes in Me has life for eons. I am the bread of life. Your fathers ate the manna in the wilderness, and died. This (that He speaks of) is the bread^b that descends from heaven, in order that any one may eat of it, and not die. I am the bread which (itself) lives (in him who receives it), and which came down from heaven. Should any one eat of this bread, he shall live until the eon (of blessedness). And the bread which I shall give is My flesh, which I shall give on the behalf^c of the life of the world." Consequently the Jews amongst themselves contended (against this teaching), saying (as cavillers and as Nicodemus in

^b App. 92.^c ὑπέρ.

the first sacrament), "How is this man able to give us His flesh to eat?" Consequently Jesus said to them, "Amen, amen (most assuredly), I tell you (however much they opposed the mystery), Should you not eat the flesh of the Son of Man, and drink His blood, you have not life in yourselves. He who receives sustenance from My flesh, and drinks My blood, has life for eons; and I will raise him up in the last day (of this eon). For My flesh is truly sustenance, and My blood truly is drink. He who receives sustenance from My flesh, and drinks My blood (has passed from the old Adam, and) remains in Me (the second Adam), and I (that is, His Divine nature, remain) in him. As the Father who has life (in Himself) has sent Me, and I have life through the Father, he also who draws sustenance from Me, even that man shall have life through Me. (Jesus received life from the Father because He is of the same substance with Him. Man received life from Jesus because he is regenerated into the same human nature with Him, that is, because he is in and of the second Adam.) This is (what He meant when He speaks of) the bread which descended from heaven. (It shall) not (be) as your fathers ate^d the manna, and died; he who derives^e sustenance from this bread shall have life until the eon" (of blessedness. Life shall never depart from his soul until it be amplified in the

^d ἔφαγον.^e τρώγων. App. 92.

resurrection of his body). These words Jesus spake whilst He taught in the synagogue at Capernaum.

Chapter lib.

Jesus purifies His infant Church by the communication of the deeper doctrines of His kingdom.

(HAD not the Pharisees, the Scribes, and many of the sect of the Jews, been at this time absent at the passover in Jerusalem, a more violent opposition would doubtless have been offered to this teaching. As it was) many of His disciples who heard Him (as distinguished from the twelve Apostles), said, "This is a hard saying¹, who is able to hear it?" (The one hundred, or the fifty men in each company, who ate, saw indeed the never-failing piece of the loaf which had come from the hands of Jesus, but the spiritual import of the broken bread they did not discern. It remained subsequently for the spirit-taught members of the Church to receive the full interpretation of this parabolic miracle, and to discern therein a type of the broken body of Jesus, which is by His own word supplied to all true Churches on earth, and distributed by His servants to all souls assembled at the Eucharistic altar until He comes again.)

¹ John vi. 60.

Jesus knew in Himself that His disciples murmured about this matter, and said to them, "Does this (that I came down from heaven) scandalize you? Much more (would they be scandalized) should you look upon the Son of Man ascending where He was before." (His ascension into heaven would at once put an end to every hope which they were then entertaining of the Messiah's universal dominion and temporal power.) "It is the Spirit (which has taken the flesh to Himself, the incarnate God) which makes^a alive, the flesh (itself as derived from Mary) confers no benefit (but as a means to an end). The sayings about which I have talked to you (and the words of His blessing when they are believed) are spirit and are life. But there are some among you who do not believe" (they therefore can receive nothing from Him as the second Adam). For Jesus knew (that is, was told of the Father) from the beginning, who they were (among His followers) that believed not, and who (of the Apostles) it was who was going to betray Him. Jesus continued, "For this reason I told you that no one (though he may follow) is able to arrive at Me (so as to be saved), except it have been given to him from the Father." (These great truths became a stumbling-block to many who then heard them, as they have been to all rationalistic members of the Church in every succeeding generation. Many would

^a ζωοποιεῖν.

rather not be Christians than receive a Christianity abounding in truths which are beyond the capacity of human reason. When they desire to be accounted Christians, they seek to cut down the spiritual truth to the measure of mere human reason.

The judgment had taken effect among the followers of Jesus.) From this time many of His disciples went back (to their former condition), and (the unworthy) no longer walked with Him. Jesus therefore said to the twelve (who appear to have been silent), "Do you also wish to withdraw yourselves?" Simon Peter replied, "Lord, to whom shall we depart? Thou hast the sayings of life for eons, and we have believed, and have recognized that Thou art the Christ, the Son of the living (and life-giving) God." Jesus replied to them (and declared that not all who even then remained with Him would be found worthy), "Have I not chosen you twelve, and one of you is a devil^b?" He spoke of Judas Iscariot the son of Simon, for he was on^c the point of betraying Him (as soon as the opportunity offered), being one of the twelve. (These words appear to suggest that Judas had even then harboured the intention of turning traitor, for he must have perceived that the Jews for some time past had been ready to put Jesus to death.

It is remarkable that the presence of Judas at

^b διάβολος.

^c ἤμελλον.

this discourse carried the thoughts of Jesus forward to the hour when He should at the institution of the Eucharist be constrained to give public evidence against the person and make known the intention of the traitor. He could not even now refrain from alluding to his affinity with the evil one, who after the sop entered into him.

This fact strongly confirms other indications that the doctrine now taught by Jesus was set forth by Him as the doctrine of the Holy Eucharist, and must be accepted as such. In fact, Jesus had now arrived at that period of His mission when He was as it were testing His own work, and ascertaining what superstructure of love and devotion the foundation He had laid was able to bear. The chief object of His teaching during the last six months in Galilee has been the advancement of His own disciples to a higher standard in His kingdom.)

Chapter Ib.

The Ministry of Jesus in Galilee after the third Passover.

(WHAT Jesus did after the day of His sermon in the synagogue, and during the week of the feast until the Pharisees had returned from the Passover, has not been recorded, but) after¹ these

¹ John vii. 1.

things Jesus continued to walk in Galilee, for He was unwilling to walk in Judæa^a because the Jews were seeking to kill Him. (A sufficient reason for His non-appearance at the Passover.)

Then^b there come^c to Jesus and gather about Him (at Capernaum) the Pharisees and some of the Scribes, who arrived from Jerusalem^c (after the feast. These men had been sent as a commission of inquiry into His doctrine and practices by the Sanhedrim, or were residents in Capernaum returning from the feast). And when^d they perceived some of His disciples with common, that is, unwashed hands, eating bread, they blamed^d them, saying^d, "Wherefore do Your disciples transgress the tradition^e of the Elders? for they wash not their hands when they eat bread." He replied, "Wherefore do you also transgress the commandment of God by (observing) your tradition? For God commanded, saying, 'Honour your father and your mother;' and, 'He who maligns his father or mother, let him be put to death.' But you say, 'Whoever shall say to his father or his mother, It is a gift (to God) whereby you would have been benefited by me; and should not honour his father or his mother' (he is free from penalty). Thus you have made

^a App. 124.

^b Matt. xv. 1. Mark vii. 1.

^c Mark vii. 2.

^d App. 97.

^e ἐμὲψαντο.

^b App. 71, sec. 1.

^c App. 96.

^d Matt. xv. 2.

the law of God invalid by your traditions." For^a the Pharisees, and all the Jews, unless they wash their hands much^f (that is, not merely by dipping them ceremonially), do not eat, holding the tradition of the Elders. And (when they come) from a place of public resort, except they dip^g (their hands), they eat not. And many other things are there, which they have received to hold (namely), the dipping of cups, and pots, and brazen vessels, and (the sprinkling) of couches. (These men were not satisfied with the reply Jesus had given them, therefore) a second^h time (after some interval) the Pharisees and Scribes (in greater numbers) questionⁱ Him, "Why do not Your disciples walk according to the tradition of the Elders, but eat bread with unwashed hands?" He replied, "Well^j has Isaiah prophesied about you, O hypocrites, as it has been written, saying, 'This people draw^k nigh to Me with their mouth and honour^l Me with their lips, but their heart is far distant from Me. In vain do they reverence Me, so long as they teach as doctrines the injunctions of men.' For having^m left the commandment of God, you hold the tradition of men, the dipping of pots and cups, and many other such like things you do." He (had before talked to them about the command-

^a Mark vii. 3. ^f πυγμῇ νύωνται.

^g βαπτίσονται.

^h ἔπειτα. App. 97.

ⁱ ἐπερωτῶσιν.

^j Matt. xv. 7. Mark vii. 6.

^k Matt. xv. 8.

^l Matt. xv. 8. Mark vii. 6.

^m Mark vii. 8.

ment of God to no purpose ; Jesus now introduced the authoritative name of Moses, and) said to them, “Do you well to set at nought the commandment of God, that you may keep your tradition? For Moses (whom they professed implicitly to obey) said, ‘Honour your father and your mother;’ and, ‘He who speaks evil of his father or mother, let him be put to death.’ But you say, ‘A man may say to his father or mother, Corban, that is, the thing by which you might be benefited by me is a gift’ (vowed to God), and (thus) you no longer allow him to do any thing for his father or mother, making invalid the word of God by your tradition which you have handed down ; and many such like things you do.” (Jesus then proceeds to set before the people the absurdity of the pharisaical traditions, and introduced the driving away of error as a feature in His preaching.)

And when¹ He had again called the whole multitude to Himself, He said to them, “Hear Me, all of you, and understand : not that which² enters into the mouth defiles the man ; but that which goes out from the mouth, this defiles the man. There³ is nothing from without a man, which entering into him is able to defile him ; but the things that come out of the man, these are what defile him. If any one has ears (able) to hear, let him hear.” (There is no more of this sermon on record.)

¹ Matt. xv. 10. Mark vii. 14.

² Matt. xv. 11.

³ Mark vii. 15.

When He had entered into a house away from the crowd, then ⁴ His disciples came to Him and said, "Do You know that the Pharisees when they had heard the word (which He spake) were scandalized?" But He replied, "Every plant which My Father who is in heaven has not planted shall be rooted out. Leave them (to take their own course): they are blind leaders of the blind. But should the blind lead the blind, both will fall into the pitfall^k" (prepared by the enemy of souls). Peter replied and said to Him, for ⁵ His disciples were questioning Him about this parable, "Tell⁶ to us this parable." He⁷ replied, "Are you also still so void of understanding? Do you not yet understand that every thing from without, upon entering⁸ into the man¹ at his mouth², goes into the stomach, is cast out at the draught, and is not¹ able to defile him, because it (the extraneous matter) enters not into his heart, but into his stomach, and goes out at the draught, leaving all the sustenance pure. But² that," said He, "which comes out of a³ man, out of the mouth⁴, proceeds from his heart (and partakes of its evil nature, for the heart of man is desperately wicked); these⁵ things defile the man. For from⁶ within, out⁷ of the heart of

⁴ Matt. xv. 12. ^k βόθυνον. ⁵ Mark vii. 17. ⁶ Matt. xv. 15.

⁷ Matt. xv. 16. Mark vii. 18. ⁸ Mark vii. 18.

¹ τὸν ἄνθρωπον. ² Matt. xv. 17. ¹ Mark vii. 18.

³ Matt. xv. 18. Mark vii. 20. ⁵ Mark vii. 20.

⁴ Matt. xv. 18. ⁵ Matt. xv. 18. Mark vii. 20.

⁶ Mark vii. 21. ⁷ Matt. xv. 19. Mark vii. 21.

men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness^a, baseness, deceit, lasciviousness^m, an evil eye, false witness^o, blasphemy, pride, foolishnessⁿ. All these evil things (which are of original sin) proceed^l from within, and defile^k the man; but^j to eat with unwashed hands does not defile the man." (This is the last public discourse delivered by Jesus within the borders of Galilee. It exhibits in a marked manner that the object of the mission of Jesus was the regeneration of the human creature, the rooting out of the corrupt nature of the heart and the implanting of genuine and true holiness.

The ministry of Jesus at Capernaum and the neighbouring cities, for the benefit of the people at large, appears now to have come to a close; many of His disciples had fallen away, and the Pharisees and Jewish party were decidedly hostile. He had for some time exercised judgment upon unbelievers by means of parables, and upon professed disciples by means of doctrinal mysteries, so that after this sifting there remained only two classes: the decidedly faithful, and the incorrigibly perverse. Consequently there was no place for the further exercise of a general mission in Galilee. Jesus therefore retired to gather up the stray sheep in

^a Mark vii. 22.

^m ἀσέλγεια.

^o Matt. xv. 19. Mark vii. 22.

ⁿ ἀφροσύνη.

^l Mark vii. 23.

^j Matt. xv. 20. Mark vii. 23.

^k Matt. xv. 20.

less populous districts, or in districts where Israelites were more thinly scattered among the Gentiles.)

Chapter lvi.

Jesus travels to the border of Tyre and Sidon.

JESUS¹ arose and went² out thence (from Capernaum), and returned^{3a} to the parts of Tyre and Sidon. From which districts He appears on former occasions to have drawn followers^{4b}. It is also probable that upon their last mission some of the twelve had been in that direction. Upon this occasion) He departed⁵ to the border districts of Tyre. When lo, a Canaanitish^{6c} woman came out of those coasts, and called out to Him (as He passed), saying, "Pity me, Lord, O Son of David, my daughter is badly possessed^d with a dæmon." But He did not answer her a word (for she had no part in David; she then followed the disciples, and called after them). When His disciples came up, they requested Him, and said, "Send her^e away, for she is crying after us." But He replied, "I have not been sent except to the sheep which have been lost by the

¹ Mark vii. 24.

² Matt. xv. 21.

³ Mark iii. 8.

⁴ Matt. xv. 22.

^d κακῶς δαιμονίζεται.

⁵ Matt. xv. 21. Mark vii. 24.

^a ἀνεχώρησεν. App. 16.

^b οἱ περί.

⁶ Mark vii. 24.

^c App. 98.

^e ἀπόλυσον.

house of Israel." And He⁷ entered into a house, and wished no man to discern it; but He was not able to escape notice, for the woman whose daughter had the unclean spirit, immediately^f she heard about Him, came^g and prostrated herself at the feet of Jesus (in the house). She was^h a Hellenist (in religionⁱ), and a Syrophenician by extraction; and she requested Him to cast the dæmon out of her daughter, and she¹ said, "Lord, help me." But He replied (having indeed a disposition to help all applicants who came in a right spirit), "First² permit the children to be filled: it is³ not good to take the bread of the children, and to cast it to the dogs." She said, "Yea, Lord, yet even the dogs under the table eat of the children's⁴ crumbs which⁵ fall from the table of their master." Jesus⁶ said to her, "O woman⁷, great is your faith: be it to you as you desire. For⁸ this, your saying, withdraw yourself; the dæmon has gone out of your daughter." And her⁹ daughter was healed from that hour. She¹ departed to her own home, and found the dæmon had gone out, and her daughter cast upon the bed. (There is no further record of the proceedings of Jesus or of the Apostles whilst they dwelt in the borders of Tyre.)

⁷ Mark vii. 24. ^f εὐθὺς. ^g Matt. xv. 25. Mark vii. 25.

^h Mark vii. 26. ⁱ Matt. xv. 25. ⁸ App. 98, sec. 4.

¹ Mark vii. 27. ² Matt. xv. 26. Mark vii. 27.

⁴ Mark vii. 28. ⁵ Matt. xv. 27.

⁶ Matt. xv. 28. Mark vii. 29. ⁷ Matt. xv. 28.

⁹ Mark vii. 29. ⁸ Matt. xv. 28. ¹ Mark vii. 30.

Chapter lbii.

Jesus returns, by way of Decapolis, to the Sea of Galilee, and feeds Four Thousand persons, June, U.C. 783.

JESUS changed ¹ His course from thence, and went ² out again from the coasts of Tyre, and came through Sidon ^a to the Sea of Galilee in ^{3b} the midst of the coasts of Decapolis (that is, by a large circuit to the head of the lake on the east side, for Decapolis, though uncertain in extent, lay chiefly to the east of the lake). And they bring to Him one that was deaf and had an impediment in his speech, and beseech Him to put His hand on him. When He had taken him apart ^c from the multitude privately, He put His fingers into his ears, and having spit, touched his tongue; He then looked up to heaven, groaned, and said, “Ephphatha,” that is, “Be thou opened,” and immediately his ears were opened, and the band of his tongue was loosened, and he talked correctly. Jesus charged them that they should tell no one. The more He charged them, in the greater degree they published it, and were beyond measure astonished, saying, “He has done all things well: He makes both the deaf to hear, and they who have no utterance to talk.” (This miracle has

¹ Matt. xv. 29.² Mark vii. 31.^a διὰ Σιδωνος.³ Matt. xiii. 25. Rev. vii. 17.^b ἀνὰ μέσον.^c App. 99.

the marked peculiarity that the request was made by others who probably had faith, whilst the man himself was in a state to require instruction from Jesus by outward signs, even as to the means and source of his blessing. When the Man of Sorrows, in looking up to heaven for a blessing, foreknew the misuse the recipient would make of it, He heaved a sigh over the object of His solicitude. From the scene of this miracle) Jesus went ⁴ along by the side of the Sea of Galilee (but on the opposite coast), and when He had ascended the mountain ^d (probably where He fed the five thousand) He sat there (for the purpose of teaching), and great multitudes came to Him, having with them lame, blind, dumb, maimed, and many others, and (in their haste to secure His attention) they cast them at the feet of Jesus, and He healed them, so that the multitudes wondered when they saw dumb talking, maimed whole, lame walking, and blind with power of sight, and they glorified the God of Israel (for many of the population were Gentiles in Decapolis. Jesus appears upon this, as upon a former occasion, to have dwelt some time in this mountain).

When again in those ^e days the multitude was very great and had nothing to eat, Jesus ^e (now, as upon the occasion of the five thousand, took the opportunity of holding a Eucharistic feast, a

⁴ Matt. xv. 29.

^d App. 100.

^e Mark viii. 1.

^e Matt. xv. 32. Mark viii. 1.

type that His Incarnation was the life of the world, and) called His disciples, and said to them, "I have compassion on the multitude, because already they are remaining with Me the third day, and have nothing to eat; I am unwilling⁷ to send them away fasting, lest they faint by the way, for⁸ should I send them fasting to their homes, they will faint by the way; for some of them are come from a great distance." His⁹ disciples reply to Him, and say, "Whence shall we or any one have here in the wilderness so much bread as to feed so great a multitude?" Jesus questioned them, and said, "How many loaves have you?" They reply, "Seven, and a few¹ small fish." He commanded and exhorted^c the multitude² to sit down on the ground, and when He had taken the seven loaves and³ the fish, and had⁴ given thanks, He brake and gave to His disciples that they might⁵ set them (before the people), and they⁶ set them before the multitude. And the few small⁷ fish which they had, when He had blessed them, He commanded to set them also before the people. They all ate⁸, and were filled; and they took up the remains of the fragments, seven baskets^f full

⁷ Matt. xv. 32.⁸ Mark viii. 3.⁸ Matt. xv. 33. Mark viii. 4.¹ Matt. xv. 34.^c παρήγγειλε.² Matt. xv. 35. Mark viii. 6.³ Matt. xv. 36.⁴ Matt. xv. 36. Mark viii. 6.⁶ Mark viii. 6.⁶ Matt. xv. 36. Mark viii. 6.⁷ Mark viii. 7.⁸ Matt. xv. 37. Mark viii. 8.^f σπυρίδες.

(a kind of pannier, in one of which St. Paul was let down the wall at Damascus. The presence of the panniers shows that some of the people who transported merchandize across the country had fallen in with Jesus). Those who had eaten were four thousand men², besides women and children. And He sent¹ them away (but how far upon this occasion He expounded the miracle to the people as a symbol of the "Bread sent down from heaven," does not appear. That the mountain was the same with that of the five thousand will be shown in the sequel. But the people fed were of a different class; the former, a large company of Jews going up to the Passover and people who had followed from the cities of Galilee. The latter, a company of traders and a mixed company of Gentiles and Israelites who had followed Jesus from the districts of Tyre, Sidon, and Decapolis. If this miracle had a like object with the former Eucharistic miracle, it was probably in some sense a manifestation of the benefits of the incarnation to the Gentiles).

When² He had sent the multitudes away, He went³ immediately on board the ship⁴ (which He had for His own use) with His disciples, and⁵ arrived at the coasts of Magdala⁶ (a town of Genesaret on the west side of the lake). When the

² Matt. xv. 38.¹ Mark viii. 9.³ Matt. xv. 39.³ Matt. xv. 39. Mark viii. 10.⁴ Mark viii. 10.⁵ Matt. xv. 39.⁶ App. 101.

Pharisees and Sadducees (who opposed Him there the previous year) had come up, tempting Him, they requested Him to show them a sign from heaven. (For they supposed that signs on earth might be performed by dæmons. Suggesting that Himself and His times were that very sign, though neglected and disregarded by them,) He replied, "When it is evening, you say, 'Fair weather, for the sky is red;' and in the morning, 'To-day a storm, for the sky is lowering and red.' Hypocrites! The face of the heaven you recognize and discern, but the signs of the times you are not able" (to distinguish. They discerned neither the evening of the old dispensation, as it was fading from view, nor the dawn of the new, a joyous day to some, but threatening and gloomy to the disobedient and the perverse). "A wicked and adulterous generation seeks a sign, and no sign shall be given to it except the sign of Jonas the prophet." (The type of the death and resurrection of Jesus.) He left them and departed (apparently on foot).

And He arrived ^a at the parts of Dalmanutha ^b, (a few miles farther down towards Tiberias. There also) the Pharisees came out (of the town), and began to dispute with Him, seeking of Him (as before) a sign from heaven, tempting Him. (Over the whole of Galilee we observe that the Pharisees at this period systematically reject the works of

^a Mark viii. 10.

^b App. 101.

Jesus done upon earth, however supernatural, and demand some special sign from heaven itself.) Jesus groaned in His spirit (in grief at their perverseness, turned to His disciples), and said, "Why does this generation (so perversely) seek for a sign? (which they would not regard if it were given.) Amen (assuredly), I tell you, A sign¹ (preternatural) shall not be given to this generation." (Their hearts would become more hardened and perverse.) He left them, and again went on board the ship, and departed to the other side. (That is, back to the eastern side near the top of the lake, where He had taken ship, and to a desert place near the mountain. The object of Jesus in thus visiting from place to place appears to be a desire to give the people the opportunity of receiving or neglecting Him in a marked and distinctive manner.)

When² the disciples came to the other side, they³ had forgotten to take bread; and⁴, with the exception of one loaf, they had none with them in the ship. (Whilst they were conscious of this) Jesus¹ said to them (in reference to the late conduct of His opponents at Magdala), "See that you are on your guard against the leaven of the Pharisees and Sadducees." And (upon reference to Dalmanutha) He² charged them, saying, "See that you turn away your sight from the leaven of the

¹ If they shall enter; *that is*, they shall not enter. Heb. iii. 11.

² Matt. xvi. 5. ³ Matt. xvi. 5. ⁴ Mark viii. 14.

⁵ Mark viii. 14. ⁶ Matt. xvi. 6. ⁷ Mark viii. 15.

Pharisees, and the leaven of Herod^k." (The Pharisees and Sadducees corrupted the law of God; but the Herodians denied the very first principles of the Theocracy. The doctrine of the former was to be received, but with caution, for they sat in the seat of Moses; the latter was to be wholly rejected, as utterly incompatible with revealed religion. The disciples at first did not see the allusion.) They reasoned^s among themselves, saying, "Because^t we have taken, and^u have no^v bread." But Jesus discerned it, and said, "Why do you reason among yourselves, O you^w of little faith, because^x you have not taken, and have no bread? Have you yet no notion^y nor understanding^z? Have you still your heart hardened? Having eyes, have you no power to see? And having ears, do you not hear? Do you¹ not remember (they were then near the mountain which had been the scene of the two Eucharistic miracles) when I brake the five loaves to the five thousand, how many scripsⁿ full of fragments you took up?" They² say, "Twelve." "When I brake the³ seven loaves to the four thousand, how many baskets^o (panniers) full of fragments

^k App. 101, sec. 4. ^s Matt. xvi. 7. Mark viii. 16.

^t Matt. xvi. 7.

^u Mark viii. 16.

^v Matt. xvi. 8. Mark viii. 17.

^w Matt. xvi. 8.

^x Matt. xvi. 8. Mark viii. 17.

^y νοεῖτε.

^z Mark viii. 17.

¹ συνίετε.

ⁿ Matt. xvi. 9. Mark viii. 19. ^o κοφίνους. App. 102.

² Mark viii. 19.

³ Matt. xvi. 10. Mark viii. 19.

^o σπυρίδας.

did you take up?" They say⁴, "Seven." And He said to them, "How do you not understand?⁵ How⁶ have you no notion⁷ that it was not in respect of bread that I told you to guard against the leaven of the Pharisees and Sadducees?" Then they understood that He did not tell them to guard against the leaven of bread, but against the doctrine of the Pharisees and Sadducees.

(Jesus proceeds from the lake up the Jordan until) He comes⁸ to Bethsaida⁹ (Julias); and there they bring Him a blind man, and beseech Him that He would touch him. And having laid hold upon the hand of the blind man, He led him out¹⁰ of the town (to avoid interruption to His proposed retirement), He spit upon his eyes, and placed His hands upon him, and questioned him if he had power to see any thing. And he, upon recovering the power of sight, said, "I have power to see men as I see trees (except that they are) walking." (He saw men and trees confusedly in motion.) Then again Jesus put His hands upon his eyes, and he had the power to see clearly, and was restored, and looked upon all things with a clear vision; and Jesus sent him to his own home, saying, "Do not enter into the town, nor tell any one in the town." (Through this precaution Jesus proceeded unmolested by

⁴ Mark viii. 20.

⁵ *οὐκ ᾔστε.*

⁶ Matt. xvi. 11.

⁷ *οὐκ ᾔστε.*

⁸ Mark viii. 22.

⁹ App. 103.

¹⁰ App. 99.

the crowds in His search for retirement, for it was now that He gave the Apostles and His more immediate followers a deeper insight into the mysteries of His own mission, and warned them of the catastrophe of His uplifting from the earth.)

Chapter lvi.

Jesus proceeds on a Circuit through the towns and parts of Cæsarea Philippi, June to August.

(It does not appear that the Apostles had yet arrived at a clear perception that Jesus was the Christ, the Son of the Living God. Further training was therefore needful.) Jesus went out ¹, and His disciples (from Bethsaida Julias), into the towns of Cæsarea Philippi, and on the road ^a He was questioning His disciples, saying to them, "Who ^b do men say that I am?" They replied, "John the Baptist; some, Elias; and others, One of the prophets." He further questioned them, "But who do you say that I am?" Peter replied, "Thou art the Christ." He enjoined them to tell no one about Him (lest they should come and in their wrong conception of the Christ attempt to make Him a king. This, however, was not the reply that Jesus desired from them).

And it came ² to pass (subsequently), whilst He

¹ Mark viii. 27. ^a ἐν τῇ ὁδοῦ. ^b App. 104. ² Luke ix. 18.

was alone praying (in a retired place off the road), and the disciples were with Him, that He questioned them (again), saying, "Who do the multitudes say that I am?" They replied, "John the Baptist; others, Elias; others, that one of the old Prophets has risen from the dead." He said to them, "But who do you say that I am?" Peter replied, "The Christ of God." He enjoined and exhorted them to tell this to no one (for the people at large could not receive the notion of a suffering Messiah), saying, "That it was needful for the Son of Man to suffer many things, and to be rejected by the Elders, the Chief Priests, and the Scribes, and to be slain, and on the third day to rise from the dead." (This again was not the full confession He desired, yet was it far in advance of the popular notions about the Messiah of a temporal kingdom. Therefore He instructed them further, and) when Jesus³ had arrived at the parts of Cæsarea Philippi, He questioned His disciples (once more), saying, "Who do men say that I the Son of Man am?" They replied, "Some, John the Baptist; some, Elias; and others, Jeremias, or one of the Prophets." He said, "But who do you say that I am?" Simon Peter replied, "Thou art the Christ, the Son of God, the Living" (God). Jesus continued, "Blessed are you, Simon Bar-Jonah, because flesh and blood (the Jewish teacher) has not revealed it to you,

³ Matt. xvi. 13.

but My Father who is in the heavens. And I say to you, That you are Peter, and upon this rock^c (of the Sonship of Jesus, of which Peter's faith had made him a living stone, in contradistinction to the confession "Elias," or "Jeremias") I will build My Church, and the gates of death shall not prevail against it" (either in His own crucifixion or by the martyrdom of His followers. Peter was the only one, except Nathanael, of whom little is recorded, who as yet had made the full confession which renewed his humanity after the nature of the Incarnate. Jesus therefore proceeds for the present to give to him, personally, the commission to administer the spiritual discipline of His Church). "I will give to you the keys of the kingdom of the heavens. That which you bind on earth shall have been bound^d in the heavens, and what you loose on earth shall have been loosed in the heavens." (So entirely should the acts of the Church be subject to the guidance of the Holy Ghost as long as by a true confession she was made one with Jesus; that is, He transferred to His Church the same mission and power which He Himself received of the Father; and this He took the earliest opportunity of intimating, in order that the Apostles might see their high calling.)

Then He strictly charged His disciples that they should not tell any one that He is the Christ (lest the virulence of His enemies should render

^c ἐπὶ ταύτῃ τῇ πέτρᾳ. App. 105.

^d App. 106.

the further discharge of His mission impossible, so contrary was He in all respects to the Christ they expected, that the world hated Him bitterly. The stronger the evidence upon their conscience of what He was, the more bitter their hatred.

We have now arrived at a critical period in the ministry of Jesus, when His rejection as the Messiah had become so general, not only in Judæa but also in Galilee, that He was in danger of losing even His faithful followers, unless they were constantly fortified against the temptations that surrounded them, as well as fully warned of a termination to His mission which they least of all expected. So far He had the comfort to find that His ministry had not been without its effect upon them, that they at least believed that He was the "Christ of God," as distinguished from the Messiah of the Jews. They were now becoming a community bound together by their acceptance of Himself, and by a practical knowledge of His nature. They began to feel themselves to be taught of God. He prepared them to pass on to deeper knowledge by further information respecting His own Person and Office, both as Priest and as Victim. The early part of His mission, which consisted of teaching and miracles, He had in a manner transferred to them, but the latter part concerned the completion of His own work, and the making Himself "perfect," as the "Lamb of God which taketh away the sin of the world").

Therefore ⁴ from that time Jesus began to ⁵ show to His disciples, and to teach ⁶ them (during His sojourn about Cæsarea Philippi), that He must ⁷ depart to Jerusalem (where He had not been for nearly eighteen months), and that ⁸ the Son of Man must suffer ⁹ many things from, and be ¹ rejected by, the Elders², Chief Priests, and Scribes (the members of the Sanhedrim), and be slain, and after ³ three days, or on the third ⁴ day, He must rise ⁵ again. About ⁶ this word He talked openly. (He declared that Judaism would henceforth be opposed to Christianity, in a deadly hatred aiming at the total rejection of Himself and the dispersion of His followers.)

Peter⁷ (though he had made a commendable confession, was not yet wholly undeceived in his expectations of the Messiah's temporal kingdom, but) took Him and began ⁸ to rebuke Him, and in ⁹ rebuking Him to say, "That be far from Thee, Lord; this thing shall not be." But when ¹ He had turned and perceived ² His disciples (and saw the thoughts of their hearts, He did not, upon this occasion, address all in general, but) He

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| ⁴ Matt. xvi. 21. | Mark viii. 31. | ⁵ Matt. xvi. 21. |
| ⁶ Mark viii. 31. | | ⁷ Matt. xvi. 21. |
| ⁸ Mark viii. 31. | ⁹ Matt. xvi. 21. | Mark viii. 31. |
| ¹ Mark viii. 31. | ² Matt. xvi. 21. | Mark viii. 31. |
| ³ Mark viii. 31. | | ⁴ Matt. xvi. 21. |
| ⁵ Matt. xvi. 21. | Mark viii. 31. | ⁶ Mark viii. 32. |
| ⁷ Matt. xvi. 22. | Mark viii. 32. | ⁸ Mark viii. 32. |
| ⁹ Matt. xvi. 22. | ¹ Matt. xvi. 22. | Mark viii. 33. |
| ² Mark viii. 33. | | |

rebuked Peter (in particular), and ³ said, "Withdraw^c behind Me, Satan, you⁴ are My⁵ scandal, because you mind⁵ not the things of God, but the things of men," (not the true Messiah's office and nature as taught by the Father, but the Jewish thirst for temporal power. After Peter had thus been caught in the trap of temporal dominion which Satan had beforetime laid for Jesus Himself, He clearly set before them the perilous condition they all were in as His professed disciples.)

When ⁶ Jesus at that time had called to Himself the multitude (of His followers) together with His disciples, He then⁷ said to them before all, "Should any one wish to come after Me (that is, to give up all Jewish notions of a mighty earthly kingdom and an honourable place for himself therein), let him deny himself, take up his cross daily⁸, and follow⁹ Me; for whoever should wish to save his soul (by other means than such obedience) will lose it (in the attempt), and whoever should lose his soul (and fail of this present life) for My sake and¹ the Gospel's, this² man

^a Matt. xvi. 23. Mark viii. 33.

^c App. 107.

^d Matt. xvi. 23.

^e μου.

^f Matt. xvi. 23. Mark viii. 33.

^g φρονεῖς.

^h Mark viii. 34.

ⁱ Matt. xvi. 24. Mark viii. 34. Luke ix. 23.

^j Luke ix. 23.

^k Matt. xvi. 24. Mark viii. 35. Luke ix. 24.

^l Mark viii. 35.

^m Matt. xvi. 25. Mark viii. 35. Luke ix. 25.

will save it and find ³ it" (in the life to come. A desire for the salvation of the soul, and a desire for great worldly power seldom accord with each other). "What ⁴ will it profit a man should he gain the whole world and lose ⁵ himself, or be deprived ^{6h} of his own soul? And what ⁷ redemption ¹ will a man give for his own soul?" (after he has first enslaved it to the world. There are souls beyond recovery, though the Blood of Jesus has been poured out for their ransom.) "For whosoever ⁸ shall be ashamed of Me and of My words in ⁹ this generation, which is adulterous and sinful, of this ¹ man shall the Son of Man be ashamed when He comes in His glory, (that) of His Father, and of the holy angels. For ² the Son of Man (lowly as He may now appear) is (anon) on the point of coming in the glory of His Father with His angels, and then shall He award to each according to his practice." (At present there was no appearance of any such power or kingdom,) Jesus (therefore in attestation of this prophecy) said unto them, "Amen ³ (assuredly), I tell you, There are some of those standing here, who shall

³ Matt. xvi. 25.

⁴ Matt. xvi. 26. Mark viii. 36. Luke ix. 25.

⁵ Luke ix. 25.

⁶ Matt. xvi. 26. Mark viii. 36. Luke ix. 25.

^b ζημιωθῇ.

⁷ Matt. xvi. 26. Mark viii. 37.

¹ ἀντάλλαγμα.

⁸ Mark viii. 38. Luke ix. 26.

⁹ Mark viii. 38.

¹ Mark viii. 38. Luke ix. 26.

² Matt. xvi. 27.

³ Matt. xvi. 28. Mark ix. 1. Luke ix. 27.

not taste death, till they perceive the ⁴ Son of Man (who is now in humiliation and rejected) coming in His kingdom (and ruling in the hearts of men), and the ⁵ kingdom of God to ⁶ have come in power" (but not in glory. They who submit to the teaching of the Spirit and feel its power in the flesh have in themselves an earnest of the promised advent of the Son of Man in glory.

In this way for some weeks Jesus set forth to His disciples the circumstances of His death and passion, and sought to raise up in them a hope in the power of His resurrection, in the establishment of His kingdom, and, at some future epoch, in His own personal and more glorious advent.

Throughout all the succeeding ministry, the more particularly He taught the former, the more clearly He revealed the latter. The transfiguration brought His future glory more plainly within the reach of human perception, and left an indelible impression upon the minds of those who beheld the "excellent glory." Three disciples only were selected to become witnesses of this evidence of His Messiahship. The other nine did not prove themselves able yet to fulfil the higher duties of the mission they had received and were exercising).

⁴ Matt. xvi. 28.

⁵ Mark ix. 1. Luke ix. 27.

⁶ Mark ix. 1.

Chapter lix.

The Transfiguration of Jesus on the Mount.

(THE incidents of the next week, and the place where it was passed, are not recorded. Probably the time was occupied in training the disciples to stand by Him in His coming conflict with the Jewish party. At the close of this week Jesus and His Apostles appear to have left the neighbourhood of Cæsarea Philippi, and to have crossed the upper part of the Jordan into the parts of northern Galilee, for) after ¹ six ^a days (from the time of the previous discourse) Jesus takes along ^b with Him (by His divine power and after a spiritual manner) Peter and James and John, and carries them up into a high mountain privately alone (for prayer and retirement. This “high mountain” was possibly the scene of the last temptation of Jesus by the devil, and of His final victory over the tempter, for that also appears to have been in Galilee. Travelling from Cæsarea Philippi after the sixth, they appear to have ascended the mountain on the seventh day).

And ^{2c} near upon eight ^d days after the above discourse, when He had taken Peter and John and James, and had gone up into the mountain to

¹ Matt. xvii. 1. Mark ix. 2.

^a App. 108, 193.

^b παραλαμβάνει. App 22, sec. 2.

² Luke ix. 28.

^c ὥσεί. App. 21, sec. 3.

^d τούτους.

pray, it came to pass whilst He was (that night, which was the commencement of the eighth day) in prayer, that the semblance of His countenance became another, and He was transfigured^{3c} before them: and His⁴ face shone as the sun, His⁵ clothing became glistening, very white as snow, such as a fuller upon earth is unable to whiten, being⁶ white as the light, brilliant⁷ as the lightning.

(After the Apostles had thus seen the glory of the Incarnate God burst forth from His human tenement) lo, there appeared⁸ to them two⁹ men, who¹ were Moses¹ and Elias, who² were talking with Him; and they, when they appeared³ in glory, told Him of His exodus (from the world), which He was about to fulfil at Jerusalem. (The brilliancy of this scene was doubtlessly more genial to the feelings of Jesus than the glory of all the kingdoms of this world exhibited by Satan.

This vision had a drowsy effect upon the spectators, so that) Peter and those with him became oppressed with sleep; but having persevered in watching, they perceived His glory and the two men standing with Him. (It was an actual vision, and no dream.)

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| ³ Matt. xvii. 2. | Mark ix. 2. | ^c App. 109. |
| ⁴ Matt. xvii. 2. | ⁴ Mark ix. 3. | ^c Matt. xvii. 2. |
| ⁷ Luke ix. 29. | ^c Matt. xvii. 3. | Mark ix. 4. |
| ⁵ Luke xi. 30. | | ^f <i>οἶνες</i> . |
| ¹ Matt. xvii. 3. | Mark ix. 4. | Luke ix. 30. |
| ² Matt. xvii. 3. | Mark ix. 4. | ^c Luke ix. 31. |

And it happened, whilst they (Moses and Elias) were being separated from Him, that Peter ⁴ in reply said to Jesus, "Lord, Master, it is a good ⁵ thing for us to be here." (Peter, though alarmed, was well content with the company, and was desirous of keeping them; he said therefore,) "Let us make here (as they had done before in His mountain excursions for prayer and retirement), if ⁵ you are willing, three ⁶ tents; one for Thee, one for Moses, and one for Elias;" not ⁷ knowing what he said ⁸, for he did not ⁸ know what he should talk ¹ about, for they were utterly ^k afraid (but desirous to retain the strangers). Whilst ⁹ he was thus still talking, lo, it ¹ came to pass that a bright cloud came and hid ¹ them from view, and ² they were frightened when Jesus and those ^m with Him entered into the cloud. Lo, a voice ³ also came out of the cloud, saying, "This is My Son, My Beloved ⁴, in whom ⁵ I am well pleased, hear ⁶ Him." The ⁷ disciples, when they heard it, fell upon their faces, and were greatly frightened.

⁴ Matt. xvii. 4. Mark ix. 5. Luke ix. 33.

⁵ καλόν.

⁵ Matt. xvii. 4.

⁶ Matt. xvii. 4. Mark ix. 5. Luke ix. 33.

⁷ Luke ix. 33. ^b ὁ λέγει.

⁶ Mark ix. 6.

¹ τὴν λαλήσῃ. ^k ἐκφοβοῖ. ⁹ Matt. xvii. 5. Luke ix. 34.

¹ Matt. xvii. 5. Mark ix. 7. Luke ix. 34.

¹ ἐπεσκίασεν. ² Luke ix. 34. ^m ἐκείνους.

³ Matt. xvii. 5. Mark ix. 7. Luke ix. 35.

⁴ Matt. xvii. 5. Mark ix. 7. Luke ix. 35.

⁵ Matt. xvii. 5.

⁶ Matt. xvii. 5. Mark ix. 7. Luke ix. 35. ⁷ Matt. xvii. 6.

When ⁸ the voice had ceased, Jesus was found alone; and ⁹ He came up to them, touched them, and said, "Arise, and be not afraid." They raised their eyes and looked ¹ suddenly round, but ² no longer saw any one except Jesus alone with ³ themselves. (This was the voice of God confirming the Sonship of Jesus to those who had confessed Him to be "the Christ of God." The former voice at the Jordan announced Jesus as the Son of God to those of the Jewish Church and nation, who by the baptism of John had prepared themselves to receive Him. The strengthening effect of this vision was evident not only in the increased attachment of the disciples to their Lord, but also in the steady perseverance with which they followed Him through each succeeding difficulty and danger to the close of His mission.)

As they were ⁴ going down from the mountain, Jesus charged them that they should ⁵ tell no man what they had seen, saying ⁶, "Tell no one the vision until ⁷ the Son of Man has risen from the dead." (For what the vision had typified namely, that Moses and the prophets were all fulfilled in the life, passion, and resurrection of Jesus, could not until that time be fully declared. The vision for the present was a counterpoise in the mind

⁸ Luke ix. 36.⁹ Matt. xvii. 7.¹ Mark ix. 8.² Matt. xvii. 8. Mark ix. 8.³ Mark ix. 8.⁴ Matt. xvii. 9. Mark ix. 9.⁵ Mark ix. 9.⁶ Matt. xvii. 9.⁷ Matt. xvii. 9. Mark ix. 9.

of the Apostles to the notion which in general pervaded the Jewish people, that the doctrine and practice of Jesus were contrary to Moses and the prophets. In this vision they first saw Moses and Elias as two men who, when they began to talk to Jesus about His death and sufferings, became like Him, glorious in appearance; and in the midst of Gospel brilliancy Moses and Elias passed away and were no more seen.) They laid ^a hold of His word, reasoning amongst themselves "What it was to rise from the dead." (That is, they understood it to be that step by which Jesus would rise to power from His present condition of humiliation, but they could not perceive its relation with the dead.) The ⁹ disciples (appear to have been disappointed at the departure of Elias, and) asked Him (if that was Elias who but now appeared to them), "Why do the Scribes say that Elias ought first to arrive?" (that is before the Messiah.) Jesus replied, (that) "Elias ¹ indeed first comes, and will set in order all things (according to the prophets, is true, for) Elias ² indeed after his arrival first is setting in order all things" (before he suffers imprisonment and death; but Jesus would rather direct their minds at this time to what the Scriptures say of His own sufferings, which had been the subject of the vision, and asks), "How

^a Mark ix. 10.

^a ἐκράτησαν πρὸς αὐτούς.

⁹ Matt. xvii. 10. Mark ix. 11.

¹ Matt. xvii. 11.

² Mark ix. 12.

has it been written (in the prophets) about the Son of Man? (Not that He should restore to Jerusalem a temporal kingdom, but) that He should suffer many things, and be set at nought (by the Jews).

I tell you ³ (in the meanwhile by way of explanation), that Elias has already come (as the forerunner of the Messiah and the voice of one crying in the wilderness), and they recognized ⁴ him not, but ⁵ did to him whatever they wished, as ⁶ it has been written of him; and ⁷ in like manner the Son of Man will (shortly) suffer by them ⁸." Then the disciples understood that He spake to them about John the Baptist, and they ⁹ were silent, and told no one in those days any thing of what they had seen. (Thus they who confessed Jesus to be the Christ of God lived in a higher state of spiritual knowledge according to the fulness of the confession they were able to make.

There were three great occasions upon which the Voice from heaven testified to the Sonship of Jesus of Nazareth: at His baptism, His transfiguration, and His revelation of Himself in the court of the Gentiles. Jesus had after His baptism set forth that He was the Way, the Truth, and the Life, and had delivered all the words that He had received of the Father. He henceforth received

³ Matt. xvii. 12. Mark ix. 13.

⁵ Matt. xvii. 12. Mark ix. 13.

⁷ Matt. xvii. 12. ⁸ ἐπ' αὐτῶν.

⁴ Matt. xvii. 12.

⁶ Mark ix. 13.

⁹ Luke ix. 36.

from time to time a clear foresight of His own suffering, passion, and resurrection; and these words also He began to declare to those disciples who could bear them, and not the least to the three who were prepared by their presence at the transfiguration to become His steady companions and unshaken adherents in the Garden of Gethsemane, where they became also eyewitnesses of His distress of soul, without a falling off in faith or love. The transfiguration was thus the commencement and the opening out of a new era in the mission of Jesus of Nazareth: the period at which His preaching office, for which He had received "the power of the Spirit" after His baptism, was brought near to its close; and His priestly office commenced, in which He undertook, by the power of the eternal Spirit, to offer up His own manhood upon the cross.

This vision was manifested to the three disciples during the night, by which circumstance its awful grandeur was greatly enhanced. The remaining nine disciples and the people who followed Jesus had been left at the foot of the mountain, and were found there again when He descended.)

Chapter lx.

The Descent of Jesus from the Mount of Transfiguration.

It came¹ to pass the next day, when they had come down from the mountain, a great multitude met Him, and upon² His coming to the (nine) disciples, He perceived a great multitude around them and the Scribes disputing with them, and immediately all the multitude upon perceiving Him, was greatly agitated³ (at the traces of glory which remained on His countenance and raiment), and running up saluted Him. Jesus asked the Scribes, "Why do you dispute with them?" When lo, a man⁴ from the multitude answered, and called out, and said, "Teacher, I beseech⁵ You look upon my son, because he is my only begotten." Upon⁶ their coming to the multitude, a man came up to Jesus, falling at His knees, and saying, "Lord, pity my son, because he is a lunatic and suffers badly; often he falls into the fire, and often into the water. I brought⁷ my son to You, because he has a speechless spirit; and⁸ lo, the spirit seizes him, and suddenly cries out, and it convulses⁹ him with foaming; he⁹ gnashes his teeth and becomes

¹ Luke ix. 37.² Mark ix. 14.³ ἐξεθαμβήθη.⁴ Mark ix. 17. Luke ix. 38.⁵ Luke ix. 38.⁶ Matt. xvii. 14.⁷ Mark ix. 17.⁸ Mark ix. 18. Luke ix. 39. ⁹ Luke ix. 39. ⁹ Mark ix. 18.

rigid^b; and¹ after bruising him, it scarcely departs from him. I brought² him to your disciples; I asked³ and I besought⁴ them that⁵ they would cast it out, but⁶ they were not able to heal him, and had⁷ no power." (This was an exceptional case, they had succeeded in all former cases, the failure was now attributed to their low spiritual state, induced no doubt by the difficulty of determining upon their own future course. They had not yet finally resolved to take up their cross and to follow Jesus into that suffering and death which they had been told awaited Him. Another reason of failure may have been that the three most advanced disciples were absent.) Jesus replied, "O⁸ generation, faithless and perverted, how long shall I be with you, and how long shall I bear with you? Bring⁹ him to Me," (and then turning to the man, He said,) "Conduct¹ your son here." And they² (the persons who had him in charge) brought him to Jesus (before whom the father had prostrated himself). Whilst³ he was still coming up, immediately⁴ upon seeing Jesus, the dæmon⁵ tore him and threw him into convulsions; and⁶ having

^b ἔρπαίveraλ.¹ Luke ix. 39.² Matt. xvii. 16.³ Mark ix. 18.⁴ Luke ix. 40.⁵ Mark ix. 18. Luke ix. 40.⁶ Matt. xvii. 16.⁷ Mark ix. 18. Luke ix. 40.⁸ Matt. xvii. 17. Mark ix. 19. Luke ix. 41.⁹ Matt. xvii. 17. Mark ix. 19.¹ Luke ix. 41.² Mark ix. 20. ³ Luke ix. 42.⁴ Mark ix. 20.⁵ Mark ix. 20. Luke ix. 42.⁶ Mark ix. 20.

fallen on the ground, he wallowed foaming. Jesus asked the father, "How long a time is it since this befell him?" And he said, "From a little child; and often it has cast him into the fire, and into the water, in order that it might destroy him. But if You are able, help us and have compassion on us." Jesus said to him, "As to the being^c able, all things are in the power of him who believes." And immediately the father of the child cried out with tears and said, "Lord, I believe; help my unbelief." Jesus seeing the multitude running together (at the cries of the lunatic), rebuked^d the unclean spirit, saying^e to him, "Speechless and deaf spirit, I command you, come out of him, and no more enter into him." He called out, and much convulsed him, and^f then came out; and the child became^g as it were dead, so that many said that he was dead. But Jesus, having taken him by the hand, raised him up, and he stood up.

(Thus) Jesus^h healed the child, and gave him back to his father; andⁱ the child was healed from that hour. And^j all were astonished at the mighty power of God.

When He^k entered into a house (near the mountain), then^l His disciples came to Him, and

^c πιστεῖναι not in the best MSS.

^d Matt. xvii. 18. Mark ix. 25. Luke ix. 42.

^e Mark ix. 25. ^f Matt. xvii. 18. Mark ix. 26.

^g Mark ix. 26. ^h Luke ix. 42. ⁱ Matt. xvii. 18.

^j Luke ix. 43. ^k Mark ix. 28.

^l Matt. xvii. 19. Mark ix. 28.

questioned Him privately, and said, "Why were^d we not able to cast it out?" He replied, "On^e account of your unbelief; for amen (assuredly), I tell you, Should you have faith as a grain of mustard seed, you shall bid this mountain remove hence to yonder place, and it shall remove itself; and nothing shall be unable^e to (obey) you. But this kind comes not out, and in no^e case is able to come out, except^e through prayer and fasting." (The disciples were thus taught that to perform great spiritual acts they must submit to much self-preparation, and keep a close dependence upon Jesus. He subsequently said, "Without Me ye can do nothing," and St. Paul, "I can do all things through Christ that strengtheneth me.")

Chapter lxi.

The Departure from the Mount of Transfiguration.

THEY went¹ out^a thence (from the house and neighbourhood of the mountain), and passed^b through Galilee (on bye-roads), for He was unwilling that any one should recognize Him; for He was instructing His disciples (as for some time past). And² whilst they were going up and

^d App. 110.

^e Matt. xvii. 20.

^e ἀδυνατήσει ὑμῖν.

^e Mark ix. 29.

^e Matt. xvii. 21. Mark ix. 29.

¹ Mark ix. 30.

^a App. 111.

^b παρεπορεύοντο.

² Matt. xvii. 22.

down in Galilee, and³ whilst all (His followers) were wondering at all things which Jesus did (expecting some great development of His kingdom), He said to His disciples (as an antidote to such expectations), "Store up in your ears these words of Mine: the Son⁴ of Man is on the point of being betrayed into the hands of men, and⁵ they shall slay Him; and after⁶ He has been slain, on the⁷ third day He shall rise again." (This was the second time Jesus had alluded to His resurrection.) But they did⁸ not understand the saying, and it was⁹ hidden from them, that they might not (yet) learn its meaning; and¹ they were afraid to question Him about this saying, but were² greatly grieved (at what seemed to them to be a gloomy termination to His Messiahship. They feared the worst, but they dare not ask for more certain information).

³ Luke ix. 43.

⁴ Matt. xvii. 22. Mark ix. 31. Luke ix. 44.

⁵ Matt. xvii. 23. Mark ix. 31.

⁶ Mark ix. 31.

⁷ Matt. xvii. 23. Mark ix. 31.

⁸ Mark ix. 32. Luke ix. 45.

⁹ Luke ix. 45.

¹ Mark ix. 32. Luke ix. 45.

² Matt. xvii. 23.

Chapter lxii.

Jesus returns to Capernaum, and resides there in private.

WHEN they¹ arrived at Capernaum, they who² collect the didrachma (for the use of the temple) came to Peter, and said, "Does not your Master pay the didrachma?" He replied, "Yea," (and set out to acquaint Jesus.)

When he entered into the house, Jesus anticipated^a him, saying, "What is your opinion, Simon? From whom do the kings of the earth receive tribute or custom? from their sons, or from men of another nation?" Peter said, "From men of another nation." Jesus said, "Therefore are the sons free." (He was God's Son, and Peter, who had been taught by the Father and had confessed the Son, was a son of the kingdom. They were therefore as free from the tax which was levied in the name and for the service of God, as the Roman citizens and the imperial officers then in Judæa were from contributing to the Roman impost.) "But in order that we may not scandalize them (by appearing to neglect the temple service), Go to the sea (for Jesus had no possessions on land), and cast in a hook, and take up

¹ Matt. xvii. 24. Mark ix. 33.

² Matt. xvii. 24.

^a προέφθασεν.

the first fish that comes up; and when you have opened its mouth, you shall find a stater (equal to two didrachma). Take it, and give to them for Me and you."

(In consequence of the growing notion that the kingdom of the Messiah was near, and that it was time for His Apostles to assume rank therein, on their way to Capernaum a dispute had arisen among them about priority.) And after ³ He was in the house (and Peter had gone out to the lake), He questioned them, "About what did you dispute in the way among yourselves?" But they continued silent; for they had disputed among themselves in the way, who was greater. He (on the return of Peter) sat down and called the twelve, and said to them, "If any one wishes to be first, he shall be last of all, and the minister of all." (This reply, however, did not satisfy them, for again) a disputation ⁴ arose among them, who should be the greater of them, and at ⁵ that hour the disciples came to Jesus (and inquired openly), saying, "Who truly is greater in the kingdom of heaven?" Then Jesus having called a child, took ⁶ him, placed ⁷ him in the midst of them, and said, "Amen, I assure ⁸ you (so little did priority concern them), Unless you should be converted (from their present state of mind), and become as children,

³ Mark ix. 33.

⁴ Luke ix. 46.

⁵ Matt. xviii. 1.

⁶ Mark ix. 36.

⁷ Matt. xviii. 2. Mark ix. 36.

⁸ Matt. xviii. 3.

you will not enter into the kingdom of heaven (at all). Whosoever shall humble himself as this child, he is the greater in the kingdom of the heavens; and whosoever should receive such a child in My name, receives Me." But Jesus^a (after He had thus spoken, still) perceived the reasonings of their hearts, and took^b the child (from the midst of them), and placed it by Himself. And when^c He had taken it up into His arms (in order to show to them that the great question was not, who should be the greatest in the household of faith and rule the rest, but who should so deny himself as in the greatest degree to promote the reception of the kingdom among men), He said to them, "Whoever^d receives this^e child, or one^f of such children, in^g My name, receives Me; and whoever receives Me, does not receive Me, but Him that has sent Me; for^h he who is the less among all you, this man shall be great" (when he has so ministered as to be received of many. They who turn many to righteousness shall shine as the stars in the eon of the blessed. Jesus was teaching His Apostles to "crucify the old man, with the affections and lusts"). Johnⁱ (perceiving from this teaching that the principles upon which they had hitherto acted were not altogether correct,

^a Luke ix. 47.^b ἐπιλαβόμενος.^c Mark ix. 36.^d Mark ix. 37. Luke ix. 48.^e Luke ix. 48.^f Mark ix. 37.^g Mark ix. 37. Luke ix. 48.^h Luke ix. 48.ⁱ Mark ix. 38. Luke ix. 49.

now confessed to a quasi exclusive authority which they had assumed, and) replied, "Master, we perceived a certain one casting out dæmons in Thy name, who ⁸ follows not us, and we ⁹ forbade him, because he follows not with us." (This man was a believer in Jesus, but, as it appears, had not been called to the Apostleship. He possibly might subsequently have been chosen among the seventy. He had faith to cast out dæmons in His name, and was possibly like others, who did not follow, yet who had received mission ¹ of some kind.) Jesus said, "Do not forbid ^c him, for there ² is no one who shall do a miracle in My name, and then will be able shortly to speak evil of Me. For (it is a true maxim) whoever ³ is not against you is on your ^d behalf. For he who ⁴ shall give you a cup of water in My name, because you are Christ's, Amen, I assure you, shall not lose his reward. (On the other hand) whoever ⁵ shall scandalize one of these younger (disciples) who believe on Me (such as this man whom they had rebuked), it had been for his advantage had a millstone been hung about his neck, and he had been cast into the depths of the sea." (A species of capital punishment in the East.) "Alas ⁶ for the world on account of scandals (which cause a disciple to fall) ! for there

⁸ Mark ix. 38.⁹ Mark ix. 38. Luke ix. 49.¹ Mark v. 19. Luke ix. 60.^c App. 112.² Mark ix. 39.³ Mark ix. 40. Luke ix. 50.^d ἑμῶν.⁴ Mark ix. 41.⁵ Matt. xviii. 6. Mark ix. 42.⁶ Matt. xviii. 7.

is a necessity that scandals should come, but alas for that man through whom the scandal comes!" (Jesus speaks of scandals which affect men themselves as well as others.) "If your⁷ hand^c scandalize you, (use self-denial and) cut it off; it is good for you to enter into life maimed, rather than having two hands to depart into hell, to the fire unquenchable, where their worm (that is, the body and soul reunited in the lusts of the flesh) has no end, and the fire is not quenched (which feeds thereon). And if your foot scandalize you, (use self-denial and) cut it off; it is good for you to enter into life lame, rather than having two feet to be cast into hell, to the fire (unquenchable) for eons, where their worm does not end, and the fire is not quenched (which consumes that worm). And if your eye scandalize you, (use self-denial and) pluck it out and cast it away; it is good for you with one eye to enter into the kingdom of God, rather than having two eyes to be cast into the hell^f of fire, where⁸ their worm does not end, and the fire is not quenched" (which feeds upon it. The eye, the foot, the hand, appear to refer to things of the world which men look upon, seek after, or grasp at, in neglect of the salvation that is in Jesus, and which things must be put aside by a salutary exercise of self-denial). "For every soul of you shall be salted by fire (of self-denial or suffering),

⁷ Matt. xviii. 8. Mark ix. 43.

^f γέννα.

^c App. 113.

⁸ Mark ix. 48.

and every sacrifice (offered acceptably to God) shall be seasoned by (that) salt. Good is the salt (whether it be of self-denial or suffering), but should the salt become insipid (and they lose the power of self-denial or of suffering), with what shall you renew it? Do you therefore have salt (or the discipline of self-denial) within yourselves, and be at peace one with another." (Then shall there be no cause of scandal.)

Chapter lxiii.

Scandals must be removed by the exercise of Discipline in the collective Church as a last resort.

(Jesus discourses further upon scandals and kindred subjects on a subsequent occasion.) "See¹ that you do not set at naught one of these younger (disciples); for I tell you, That their angels in heaven always (have the power to) see the face of My Father who is in heaven. For the Son of Man came to save what was lost. What is your opinion? Should there belong to a man one hundred sheep, and one of them have strayed^a, does he not leave the ninety-nine upon^b the mountains, and go forth and seek the stray sheep? And should it be his lot to find it, Amen

¹ Matt. xviii. 10.

^a πλανηθῇ.

^b ἐπὶ τὰ ὄρη, καὶ πορευθείς.

(assuredly), I tell you, that he rejoices over it rather^c than over the ninety-nine which had not strayed. Thus (in like manner) there is an unwillingness^d before your Father who is in heaven that one of these younger (disciples) should be lost." (For even should they be scandalized by the conduct of others, He seeks to save them when out of the way.

Jesus proceeds to give rules by which His disciples may help on the mercy of God towards those who go astray, and by exercising a spiritual authority over offences, may maintain the peace of the Church.) "Should your brother sin against you, withdraw and convict him between you and him alone. Should he hear you, you have gained your brother (in obedience and love). But should he not hear you, take with you still one or two, that by the mouth of two or three witnesses every saying may be confirmed. Should he turn his ear^e away from them, tell the Church^f (the body of the faithful), and should he turn his ear even from the Church, let him be to you as a heathen man and a tax-gatherer" (or outcast. They might, all who had made confession of the Christ, act under full confidence in these matters, for) "Amen (assuredly), I tell you, Whatever you (as a Church) may bind upon earth, shall have been bound^g in heaven (before the Spirit move to

^c μάλλον.^d οὐ θέλημα.^e παρακούση.^f App. 114.^g δεδεμένα. App. 106.

declare sentence upon earth), and what you may loose upon earth shall have been loosed (in like manner) in heaven." (It is implied that should they submit themselves to be led of the Spirit in these matters, they would be guided in their decision to fulfil the determined will and purpose of God.)

"Again I tell you, Amen (assuredly), Should two of you accord in prayer upon earth about every thing for which they may ask, it shall be done for them by My Father in the heavens; for where two or three have been gathered into^h My Name (so as to become of His visible Body upon earth), there am I in the midst of them" (and so long as they submit to the indwelling Spirit their will and their act become not theirs, but His).

At that time, Peter (having considered the injunction, "Withdraw and convict your brother") came to Jesus, and said, "Lord, how often shall my brother sin against me, and I shall forgive him?" (ere he brought him before the Church.) "Until seven times?" Jesus replied, "Not, I tell you, until seven times, but until seventy times seven." (His forgiveness must be as readily granted to his brother as God's pardon is to him, "Who willeth not the death of a sinner" though he fall seven times a day.)

"Wherefore (in this respect) the kingdom of God is like to a king, who wished to balanceⁱ

^h συνηγμένοι εἰς.

ⁱ συνάραι λόγον.

accounts with his servants; and when he began to balance the accounts, one was brought to him in debt ten thousand talents. But not having (where-with) to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and prostrated himself before him, saying, 'Lord, defer your anger against me and I will pay you all.' The lord of that servant was moved to compassion, set him at liberty, and forgave him the debt.

But that servant went out and found one of his fellow-servants who owed him one hundred denarii; and when he had laid hold of him, he seized him by the throat, saying, 'Pay me what you owe.' His fellow-servant therefore fell down at his feet and besought him, saying, 'Defer your anger against me, and I will pay you all.' But he would not, and departed, and cast him into prison until he should pay the debt. When his fellow-servants perceived what had come to pass, they were grieved, and came and clearly stated to their lord all that had come to pass. Then his lord called him and said, 'O wicked servant, I forgave you all that debt because you entreated me; ought not you also to have pitied your fellow-servant as even I pitied you?' His lord was angry, and delivered him to the tormentors until that he should pay all his debt. In like manner also My heavenly Father shall do to you,

unless each of you forgive his brother from your hearts." (Thus Jesus provided for the future peace of His Church whilst He lived in retirement at Capernaum, by setting forth the necessity and the manner of discipline for the removal of scandals. He also propounded the principle that pardon would not be confirmed to any one, even to the Apostles themselves, in part accepted as they were, unless they exercised the full measure of a forgiving spirit).

Chapter lxi.

Remarks upon the foregoing History.

BEFORE proceeding farther we observe that the biography of Jesus of Nazareth in His infancy claims a nature and origin on an equality with God the Creator and Governor of all creatures and things.

The claim to this exalted position was renewed in the Temple at twelve years of age, but the proof remained in abeyance until Jesus went forth "in the power of the Spirit into Galilee."

I. The manifestation of power He then gave in His teaching was considered by all who heard Him to be unique: "Never man spake as this man." All perceived that His words had an

authority and grace more than human. Whenever hearers were in a position to judge of and to admit the full evidence of the claim, they submitted without hesitation to the proof, as in the case of Nathanael, or again in the case of the Jews at the first passover, who believed in His name, "Son of God," and therefore did not eject Him (as might have been expected under the circumstances) from the Temple, wherein He claimed authority not from human appointment to an official position, but upon the plain ground that God's temple was His "Father's House." At that time the claim was acceded to and recognized universally by the Jewish people. They expected a Messiah, and at present evidence was in favour of Him who claimed to be Son of God in a pre-eminent and special manner. No insuperable difficulty had yet arisen, no religious controversy had ruffled the minds of men. The honest faithfulness of God's Son had not yet seen cause to defend the integrity of God's laws against the corruptions and prejudices of the Jews. As soon as it was evident that His teaching was counter to the religious scruples of His own age His popularity began to wane; but the evidence of His Sonship the rather increased. So that men who were little disposed from their prejudices to show Him favour, could not divest themselves of a growing conviction that He was of a superhuman nature and exercised a superhuman power.

This fact is patent upon every page of the combined record in which the question arises.

II. Hence the position to which Jesus had attained at the time of the third passover, when His public ministrations in the cities of Galilee closed. The claim to be Son of God, and to act as such, was in some way admitted on all sides. The dæmons were cast out, the lepers cleansed, the dead raised, sins were forgiven, and no one ventured to raise a doubt as to the fact; notable miracles were performed, and "we," say they, "cannot deny it." They talked about His breaking the Sabbath, and of His blasphemy, but they never stoned Him. Even after they "were offended at Him," the conviction remained that He had a power equal to God's, which they in mere spite attributed to "Beelzebub the prince of the dæmons." The evidence of spiritual power and authority was so great that they could not be attributed to any inferior being, but only to the greatest being of which men had a conception as existing independently of God Himself. Had such evidence worked upon minds unbiassed by prejudice, no doubt the Sonship of Jesus would have continued to receive universal acknowledgment. In healing the paralytic and forgiving his sins, the evidence was clearly overwhelming upon all persons who were present. Some rejoiced in the conviction produced in their souls, others despitely rebelled against their own conscience, and

committed the absurdity of affirming that "Satan cast out Satan," to the downfall of his own kingdom. When the argument and the reproof of Jesus dislodged them from a position so untenable, they in silence conceded His claim.

Thus it is patent that the Divine nature of Jesus of Nazareth was not rejected by any one for want of evidence, or through failure of conviction of the truth, but simply through perverse obstinacy. In consequence of a voluntary blindness and a suppressed conviction, the majority of the people never arrived at the confession, "Thou art the Christ of God," or the still higher confession, "Thou art the Christ, the Son of the living God."

III. Further, the fact of men acknowledging that Jesus had a power which they saw never failed to accomplish His will, and yet not shrinking from Him in fear that He should use it to punish and ruin His enemies, can hardly be attributed to any other cause than a tacit confession of His Divine Sonship. There is no evidence whatever that they at one time had the fear of His retaliation (as they would have had of any other man of like power), or that, having the fear, they subsequently discovered that the fear was needless. How can a man all at once assure himself that a power with which he cannot cope will not be exercised against himself? Only by the fullest conviction that such exercise is contrary to the dis-

position of him who possesses the power. No one approaches a powerful lion divested of the dread of its attack. Yet all approach a lamb without apprehension of personal injury. The enemies of Jesus taunted Him with every species of mockery and insult, and yet were in no fear of His retributive justice. Why? Not because they denied that He, like the prophet who healed the leprosy of Naaman and had the power to attach the same leprosy to Gehazi, could not inflict upon themselves the diseases He healed; but because they had a deep-rooted, though it might be an unwilling, conviction that the nature of Jesus was kind, good, and Godlike. Jesus had explained His own conduct to be in accordance with the principles of His Father, who "rained upon just and the unjust persons," and who had sent Him upon the special mission, "to save men's lives, and not to destroy them." Thus Jesus Himself publicly taught that Sonship with God in substance and nature forbade retaliation of injuries; and the people clearly believed Him in this respect, for they treated Him as if He had no power of retaliation, or as if it were improbable that He should inflict the disease He could remove; or as if it were improbable that He should take away that life from one which He had power to restore to another. There cannot be any other conceivable cause why men had, in the first instance, no fear of retaliation when they assaulted uncontrollable

and unlimitable power, except that retaliation was incompatible with such power.

Thus was Jesus of Nazareth manifested to be the Christ of God in all His words and works, and at last tacitly confessed by all who had dealings with Him. Experience of the gentleness of Jesus confirmed the earlier impressions of impunity and increased the boldness and cruelty of His enemies.

IV. In Jesus mercy rose against judgment, and the perverse Jews took advantage of that circumstance. Because the punishment of their evil works was "not executed speedily, the hearts of the sons of men were set in them to do mischief." Still however as a matter of fact, though punishment was suspended, judgment was not inoperative; Jesus abandoned no attribute or prerogative of Godhead. For the whole system of parables was in itself an awful exercise of judgment, which excluded those who refused to come to and to use the light from being able to see the light. To him who had used light was light given more abundantly, and from him who had not used was taken away even that light which he seemed to have. It was not until after Peter had patiently received the mystery of the Bread sent down from heaven, and had confessed to Jesus, "To whom shall we fly? For Thou hast the words of life for eons," that he was taken to Cæsarea Philippi to be questioned, "Whom say ye that I am?" and was

able to reply after twice failing to come up to the whole truth, "Thou art the Christ, the Son of the living God." The parable, being two-sided, evinced the Divine power of Jesus, an object of darkness to the Jewish party, while reflecting the light of truth upon all who sought into the mystery of the coming Messiah. It was the one and the same pillar. Thus Jesus showed in His own personal acts, as well as taught by His words, that "all judgment was committed to the Son, in order that men might honour the Son as they honoured the Father;" and that if the full consequences of men's conduct did not then follow, judgment was suspended by mercy, and would be exercised by Him at the end of the eon. For, said He, "The word which I spake shall judge them in the last day." The judicial blindness of many under the system of parables incapacitated them from so discerning the Christ of God as to confess Him, whilst they who received the light of the parable had the blessing. "Blessed are you, for flesh and blood hath not revealed it unto you, but My Father which is in heaven." On the other hand the very reason why the perverse did not discern and confess that Jesus was the Christ of God, appears to be that He was exercising judgment towards them, but not judgment without mercy, though they showed Him no mercy. The light of the parable, had it shone into their souls, could not fail to convince them that He was the Christ

of God ; but with this result, that they had hated Him the more. The teaching by parables was therefore a still further evidence of Divine mercy as well as of Divine judgment, and assists it in proving to the readers of the combined record that Jesus of Nazareth was the Son of God in the flesh. No hypothesis except that of the Man-God can explain the alternations of weakness and power, of humility and loftiness, of mercy and judgment therein recorded. A person who was in complete possession of two natures, was able to use the one or the other as separately and distinctly as an ordinary man possessed of human flesh and a reasonable soul can at his will respond to or employ the suggestions of the one or the desires of the other. Thus "God and man are one Christ."

V. On the whole therefore there was no failure in the conviction among His contemporaries that Jesus had within Himself the Divine nature and the Divine power of the one eternal God. Nor is there any weakness of evidence in the words and the works of Jesus so far registered in the combined record, that He was the "very Christ," "the Christ of God," "the Christ, the Son of the living God." This claim was admitted not only by professed disciples, but in some sort by all the contemporaries of Jesus from personal knowledge, and it is proven to all men of our age in the combined pages which contain His sayings and doings.

The reader, unless he be satisfied upon these

facts, can hardly proceed, because Jesus in all subsequent dealings with His disciples takes for granted that they admit Him to be the Christ the Son of God. But in all future intercourse with the Jewish authorities He assumes the wilful and perverse rejection of Himself by the nation at large, and from time to time alludes to the fearful consequences.

Chapter lxb.

Jesus removes His Residence from Capernaum to the district on the other side of the Jordan.

(THE last summer of the sojourn of Jesus upon earth had passed away, and) the Jews' ¹ feast of Tabernacles was near. His brethren therefore (who murmured at His late retirement) said to Him, "Remove hence, and withdraw into Judæa, in order that Your disciples (there) also may behold the works which You (have the power to) do. For no one does any thing in secret and desires himself to be known openly. If you are doing these things, manifest Yourself to the world." For not even His brethren believed in Him (as the true Messiah He seemed to them to exhibit extraordinary powers without any definite object). Jesus (therefore shows to them that His relations

¹ John vii. 2.

to the world and to society at large were wholly different from theirs. He) says to them, "My season (or opportunity for going up to the feast) is not yet present, but your season is always prepared. The world is unable to show hatred to you, but Me it hates because (appearing in public) I give evidence about it, that its deeds are evil. Do you go up to the feast (as they had no hindrance); I do^a not go up to this feast at present, because My season has not yet been fulfilled." (When He could go up in safety to Jerusalem, He did not apprise them of His intentions of going up, lest His enemies, becoming aware of His movements, might embarrass Him. He had not been at Jerusalem for eighteen months.) After making this reply (to His brethren), He remained in Galilee. For² it came to pass, when Jesus had ended the discourse (to the Apostles in Capernaum), He³ rose up from thence, and⁴ set sail^b from Galilee (down the lake; and thus closed His mission in Galilee). When His⁵ brethren had gone up, then also He went up to the feast, not openly, but as it were in secret. And⁶ it came to pass, at the accomplishment^c of the days of His removal (from Galilee to Peræa), He (without regard to His brethren's advice) Himself (for His own objects) firmly set His face for the purpose of advancing

^a App. 115.² Matt. xix. 1.³ Mark x. 1.⁴ Matt. xix. 1.^b μετῆγεν. App. 117.⁵ John vii. 10.⁶ Luke ix. 51.^c App. 116.

to Jerusalem, and sent messengers before His face. (This precaution became needful, since He was now going to travel both with a large company, the twelve as well as the seventy, and also on an unusual route to Jerusalem, in order that He might get up to the feast unobserved, after passing down the lake.)

But they' (whom He had sent forward) on their way entered into a town of the Samaritans, in order to prepare for Him. But they (the people) did not receive Him (not because they hated Him as the Messiah, for on the contrary, the Samaritans readily received Him as such, but) because His face was (as if He were) going to Jerusalem (for the Samaritans were no friends to the Jews or to their festivals). When His disciples James and John perceived it, they said, "Lord, are You willing that we should bid fire to descend from heaven, and to consume them, as also Elias did?" But having turned, He rebuked them, and said, "Do you (who are the Messiah's disciples) not know of what kind of spirit you are (or ought to be)? For the Son of Man has not come to destroy the souls of men, but to save them." (They were conscious of the power received, but knew not how to exercise it.) They then advanced to another town, (and shortly after passed over the Jordan into Peræa.)

Chapter Lxvi.

The Second Circuit of Jesus in Peræa.

(AT length) Jesus comes ¹ to the borders of Judæa, through the country on the other side of the Jordan, and great multitudes again are accompanying ^a Him; and, as He had been accustomed, He was again teaching them. (He had ceased to teach in this way for a year in Galilee; the latter six months He had been in retirement with His disciples, and the former six months He taught by parables, and used denunciations against the Pharisees. Jesus now, at His new residence in South Peræa, returned to the use of the second ^b section of His fourfold system of ministration. The record marks this return by the use of the words “again ^c” and “accustomed ^d.”

Jesus was now collecting followers as He had done when He first gave mission to the twelve disciples eighteen months before, in order that He might send seventy abroad into the cities and villages of Judæa in the absence of His enemies, the Scribes and Pharisees, who would in most cases be by this time in Jerusalem at the feast,

¹ Mark x. 1.^a *σὺμπορεύονται πρὸς.* App. 121.^b Introd. 6, sec. 2.^c *πάλιν.*^d *εἰώθει.*

and who were seeking to kill Him. He could not therefore venture into Jerusalem without a good attendance of friends and supporters, so that His enemies should be restrained through the "fear of the people.") Whilst they were advancing on the way (and Jesus was inquiring after seventy faithful men who were willing to receive mission at His hands), a certain man said to Him, "Lord, I will follow You whither You may be departing^{*}." Jesus replied, "The foxes[†] have burrows, and the birds of the air have roosting-places, but the Son of Man has not where He may recline His head." (This man had not counted the cost.)

Jesus said to another, "Follow Me." But he said, "Lord, allow me to go away and first bury my father" (who being alive would require his attention until he had been laid in the tomb). Jesus replied, "Leave the dead (who have not heard the voice of the Son of Man) to bury their own dead, but do you (who have heard the voice receive a commission, and) go away and proclaim abroad the kingdom of God." (This man was thus taught to love Jesus more than father or mother.) Also another said, "I will follow You, Lord, but first allow me to bid farewell to those in my house." Jesus replied, "No one who has put his hand upon the plough, and is (having the power of) looking to the things behind him, is

* ἀπέρχῃ.

† App. 118.

well suited for the kingdom of heaven." (That kingdom requires self-devotion which looks not behind. Thus Jesus, as He journeyed, made known what were the qualifications necessary to receive mission at His hands.) At^a length He arrived at the borders of Judæa on the other side of the Jordan (near the Dead Sea), and large crowds followed Him, and He healed them there.

Chapter lxbii.

The Appointment and Mission of the Seventy.

AFTER¹ these things (that is, after offers of discipleship had been made both by and to Him, and after Jesus had arrived at the new place of residence) the Lord set apart also other (disciples,) seventy^a (in number,) and sent them two and two before His face, into every city and place where He proposed to come (in the country south of Jerusalem, where Jesus had been located in the summer two years before, where also He had sent some of the twelve, and through part of which He was now about to take a circuit up to Jerusalem). He said to them (as He had done when He beheld the multitudes and gave mission to the twelve),

^a Matt. xix. 1.

¹ Luke x. 1.

^a App. 119.

“The harvest is great, but the labourers are few; pray therefore the Lord of the harvest that He would send forth labourers into His harvest. Withdraw yourselves (for the work); lo, I send you as lambs in the midst of wolves. Do not carry a purse, or scrip, much ^b less sandals (they are to carry no clothes save what they wear), and salute no one along the way side. Into whatever house you enter, first say, ‘Peace be to this house,’ and if the son of peace is there (a soul prepared to receive the pardon of God upon the conscience), your peace shall rest upon him; and if not, it shall return back to you. (The grace was there for all, but the unworthy recipient did not obtain it.) Remain in the same house, eating and drinking what they have; for the labourer is worthy of his hire. Do not change from house to house. Also into whatever city you enter, and they receive you, eat what is set before you, and heal those who are sick in it, and say to them, ‘The kingdom of God has come near to you.’ But into whatever city you enter, and they do not receive you, when you have gone out into the broad streets of it (the thoroughfares), tell them, ‘Even the dust which cleaves to us from your city, we wipe off against you. This thing at all events you recognize, that the kingdom of God has come near to you.’ I tell you it will be more tolerable for Sodom in that day (of judgment) than for that city.” (Jesus,

^b *μηδέ.*

now that He has again left Galilee, explains to His followers the fate of the cities which had rejected Him.)

“Alas for you, Chorazin^c! Alas for you, Bethsaida! Because if the miracles which have been done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes; at all events it will be more tolerable for Tyre and Sidon in the judgment than for you. You, Capernaum, who have been exalted to heaven (and seen from far) shall be made to descend to hades (and be no more known upon earth. Jesus then turns to the disciples, and says,) He who hears you hears Me; he who sets you at nought sets Me at nought; and he who sets Me at nought sets at nought Him that sent Me.” (We observe that this address refers altogether to present action, and contains nothing in it of a prospective import bearing upon the future condition of the Church. We may therefore suppose that the seventy held a distinct mission which expired upon their return from this circuit. Consequently it would be vain to look for the office in the annals of the early Church. One probable and immediate object of the mission was to draw men to attend upon the teaching of Jesus at Jerusalem, in order that their numbers might be a safeguard against the malice of the Chief Priests and Pharisees. Jesus also, by means of the seventy, carried the

^c App. 120.

second^d section of the fourfold system into those parts of Judæa where He had Himself ministered the first section two summers before. The number was increased to seventy, possibly because many places required to be visited in a short space of time. Some of them probably entered Judæa at the fords of the Jordan near Jericho, whilst Jesus and the twelve entered at the lower fords near the Dead Sea.)

Chapter lxbiii.

The Return of the Seventy.

(At His new^a place of residence, after performing the mission upon which they were sent,) the seventy¹ returned to Jesus with joy, saying, "Lord, even the dæmons are subject to us in Thy name." (Either their powers had exceeded the words of their commission, or they were well pleased not to have met with a like failure in this respect with the nine Apostles in Galilee^b.) But Jesus said to them (alluding to His own victory over Satan), "I beheld Satan as lightning fall from heaven. Lo, I give you authority to tread upon serpents and scorpions, and upon all the

^d Introd. 6, sec. 2.

^a App. 121.

¹ Luke x. 17.

^b Matt. xvii. 19. Mark ix. 28.

power of the enemy, and nothing shall by any means injure you. At all events, in this do not rejoice because the spirits are subject to you, but rejoice rather that your names have been written in the heavens."

(Jesus appears to have been well pleased with the result of the mission of the seventy, for after their return) in the same hour He rejoiced in spirit, and said, "I thankfully concur^c with Thee, O Father, Lord of heaven and earth, (and thank Thee) because Thou hast hidden these things from the wise and intelligent, and hast revealed them to babes. Yea, O Father, because thus (upon this principle^d of humility) was the approval^e of them before Thee." When He had turned to His disciples He said (first in the hearing of all), "All things have been delivered to Me by My Father, and no one recognizes who the Son is, except the Father, and who the Father is, except the Son, and he to whom the Son may wish to reveal Him." (Further) when He was turned to His disciples (the Apostles), He said (in the second place) privately, "Blessed^f are the eyes which (have the power to) see what you see; for I say to you, that many prophets and kings have wished to perceive what you (have the power to) see, and have not perceived; and to hear what you do hear, and have not heard." (Jesus required the Apostles to

^c App. 122.

^e εὐδοκία.

^d οὕτως.

^f App. 123.

recognize the powers conferred upon them. Jesus, together with the twelve and seventy, sets forward into Judæa.)

Chapter lxix.

The Arrival of Jesus at Bethany.

(THE Scribes and Pharisees were for the most part at Jerusalem, keeping the feast; we have found therefore a singular freedom from interruption on their part upon this missionary tour. As however Jesus drew near to Jerusalem ^a) lo ¹, a certain lawyer stood up, and putting Him fully to the test, said, "Teacher, by doing what work shall I inherit the life of the eon?" Jesus replied (and referred him to that law to which they both had promised obedience at twelve years of age), "What has been written in the law? how do you read?" He said, "You shall love the Lord your God with all your heart, and all your soul, all your strength, all your understanding; and your neighbour as yourself." Jesus said, "You have answered rightly; do this (work), and you shall live." But he (feeling some compunction in respect of his neighbour, and) wishing to make himself appear just, said to Jesus, "And who is my neighbour?"

Jesus took up the discourse and (referred in a

^a App. 124.

¹ Luke x. 25.

parable to the hilly district between Jericho and Jerusalem, through which the Scribe might lately have passed, or possibly this man was the very incumbent Scribe of that district, who some time himself had been guilty of the unneighbourly act here set forth. He) said, "A man was going down from Jerusalem to Jericho, and fell among thieves, who, after stripping and beating him, departed, leaving him half dead. And by coincidence^b a priest was going down on that road, and when he perceived him, passed by over against him. Likewise also a Levite, having^c been (then) at the place, came and perceived him, but passed by over against him. But a Samaritan, on a journey, came upon him; and when he perceived him, he was moved with compassion, and came up to him, and bound up his wounds, pouring in oil and wine. And when he had made him mount upon his own beast, he brought him to a public inn, and took care of him; and upon going out on the morrow he took out two denarii, and gave them to the inn-keeper, and said to him, 'Take care of him, and whatever you spend in addition, I, upon my return, will repay you.' Who therefore of these three appears to you to have been neighbour to him who fell among the thieves?" He said, "He who showed pity towards him." Jesus said, "Go forward, and do in like manner." (This parable was a wholesome rebuke for men who for some

^b κατὰ συγκυρίαν.^c γεγόμενος κατά.

time past had been saying, "Thou art a Samaritan, and hast a dæmon."

Jesus was at this time near Jerusalem,) and it came to pass as they advanced, that He entered into a certain town (Bethany. It is probable that St. Luke was one of the seventy, and now for the first^d time had made the acquaintance of Martha and Mary at Bethany, as appears from His language.) A certain woman, by name Martha, received Him into her house, and she had a sister called Mary, who had seated herself at the feet of Jesus, and was listening to His discourse. But Martha, who was distracted about much ministering (in household matters), stood and said, "Lord, hast Thou no care that my sister leave me alone to minister? Tell her to take her share together with me." But Jesus replied, "Martha, Martha, you are distressed and disquieted about many things, but there is need of one thing, and Mary has chosen the good part, which shall not be taken from her." (The freedom of this conversation shows that the present was not the first time Jesus had lodged at this house, though St. Luke had not been there before.

By this time) the Jews^e were searching for Jesus in the feast, and said, "Where is that Man?" And there was much murmuring about Him among the multitudes. Some said, "He is a good Man."

^d Luke (i. 2) was not one of the οἱ ἀπ' ἀρχῆς αἰρόνται.

^e John vii. 11.

Others said, "No, He leads the people astray." No one however talked openly about Him, for fear of the Jews, (who still remained in the same mind³ to kill Him as when Jesus was in Jerusalem eighteen months before.

Jesus had now arrived at Jerusalem, and had spent upon the preceding circuit the time it took His brethren to go up and to prepare themselves for the feast, and also half of the feast-week, altogether probably about ten days or more. Jesus, by this delay, and aided by the mission of the seventy, was able to present Himself in crowded audiences of friends before the Jews, and rendered his capture by the emissaries of the Pharisees practically impossible, as appears in the sequel.)

Chapter lxx.

Jesus teaches in the Temple at the Feast of Tabernacles.

(THE audience at the feast appears to consist of the perverse Pharisee, the ignorant populace of Jerusalem, and crowds of willing hearers who had been increased by the labours of the seventy.) At length Jesus¹ (having arrived the night before) went up (from Bethany on a Sabbath²) into the

³ John v. 16.

¹ John vii. 14.

² App. 126.

Temple, when it was already about the midst^b of the feast, and began to teach (with great depth of reasoning, soundness of argument, and force of language). The Jews therefore wondered, saying, "How does this Man know letters (so as to dispute with men of education), having never learned?" (They knew that His youth had not been passed in schools of learning.) Jesus replied (setting forth His credentials as a Teacher of truth), "My doctrine is not Mine, but His who sent Me. If any one be willing to do His will, he shall ascertain about the doctrine, whether it be from God, or I talk of what proceeds from Myself^c. He who talks of what proceeds from himself is seeking his own private^d glory; but he who (as a messenger) seeks the glory of Him who sent him, this is a true man, and unrighteousness is not in him." (It was not so with them as the professed followers of Moses.) "Has not Moses given you the law, and no one of you observes the law?" (For they were then breaking the sixth commandment by seeking to take away His life.) "Why do you seek to kill Me?" The multitude^e (inhabitants of Jerusalem) in reply said, "You have a dæmon; Who seeks to kill You?" (This interruption from the populace appears to have silenced Jesus for the present. During the interval He performed a miracle which attracted great

^b App. 126.^d ἰδίαν.^c ἀπ' ἐμαυτοῦ.^e App. 127.

attention. Subsequently however) Jesus answered and said to them, "I have done one work" (alluding to the miracle), "and you all wonder," (in part at His power, and in part that He should perform the miracle on the Sabbath. Jesus proceeds to show that not all works performed on the Sabbath are necessarily breaches of the Sabbath.) "Moses for this reason gave you circumcision, not because it was of Moses, but of the fathers." (The practice of circumcision had co-existed with the law of the Sabbath from the time of Abraham.) "On the Sabbath you (therefore according to ancient practice hesitate not to) circumcise a man. If a man receive circumcision on the Sabbath in order that (as they said) the law of Moses may not be broken; are you angry with Me because I have made a man altogether whole on the Sabbath day?" (both body and soul, a greater blessing than circumcision confers.) "Do not judge according to the appearance, but judge righteous judgment."

(After this teaching) some of the populace^f of Jerusalem (who knew that He had been absent on account of the malice of His enemies for the last eighteen months) said, "Is not this He whom they are seeking to kill? Lo, He talks openly, and they say nothing to Him. Surely the rulers have not truly^g recognized that this is the Christ? But (if they have) we know this Man whence He

^f Ἱεροσολυμιτῶν.

^g ἀληθῶς.

is. When Christ comes, no one recognizes Him whence He is." (They supposing Him to be of Nazareth were resolved to reject Him without further examination.) Jesus (because He was desirous to remove all false notions, and all pretexts for unbelief) called out in the Temple, teaching and saying, "You both know Me (as they professed,) and you know whence I am; but (I tell you) I have not come of Myself, but He who sent Me is (proving Himself) true^h (by the works He maintains), whom you know not. But I know Him, because I am from Him, and He has sent Me." (These words gave further offence.)

Therefore they were seeking to seize Him, but (their attempts were frustrated, and) no one laid his hand upon Him, because His timeⁱ (that He should be "cut off") had not yet arrived. (In consequence of this and like teaching) many out of the multitude believed in Him, and said, "When the Christ comes, will He do more wonders than those which this Man has done?" (Thus under the administration of the second section of the fourfold system, two parties were forming in Jerusalem, as they had done in Galilee.)

The Pharisees heard the multitude murmuring in this manner about Him; and the Chief Priests and Pharisees sent (the next day) officers, in order that they might (watch an opportunity to) seize Him. Jesus therefore (to show His knowledge of

^h ἀληθινός. App. 4.

ⁱ ὥρα αὐτοῦ.

their designs and of His own future) said to them, "Yet a little time I am with you, and I am withdrawing to Him who sent Me: you shall seek Me, and shall not find Me: and where I am, you are not able to arrive." (This fearless tone disarmed those who were sent to take Him.) And the Jews said among themselves, "Whither is this Man going to set out, that we shall not find Him? Is He on the point of setting out to the dispersed among the Greeks, and to teach the Greeks? What is this word that He said, 'Ye shall seek Me, and shall not find Me; and where I am, you are not able to arrive?'" (This appears to have occurred on the second day after His arrival.)

On the last day (Jesus taught for three days), the great day of the Feast (when the Priests took water from the pool of Siloam, and poured it upon the altar, with prayers for a due supply of rain in the ensuing year), Jesus stood and cried, "Should any one thirst, let him come to Me, and let him drink, as the Scripture has said, 'There shall flow out of the bowels of him who believes in Me rivers of living (life-giving) water.'" This He said about the Spirit, which they were on the point of receiving who believed in Him. For the Holy Spirit was not yet (personally in the world,) because Jesus had not yet been glorified. Many therefore of the multitude, having heard His words, said, "This is truly the prophet." Others said, "This is the Christ." Another party said,

“Does the Christ come out of Galilee? Has not the Scripture said, ‘That the Christ is to come of the seed of David, and from Bethlehem, the town where David was?’” (Thus they blindly supposed that on Scripture authority they were rejecting the claim of Jesus of Nazareth to be the Messiah.) There was therefore a division in the multitude on account of Him. Some of them were desirous of seizing Him, but no one laid hands upon Him. The officers therefore came to the Chief Priests and Pharisees, who said to them, “Why have you not brought Him?” The officers replied, “Never did man talk as this Man talks.” The Pharisees therefore rejoined, “Have you also been led astray? Has any one of the rulers or of the Pharisees believed in Him? But this multitude which does not understand the law is accursed.” Nicodemus, who before came to Jesus by night, being one of them (could not conscientiously remain silent, and) said, “Does our law judge the man, unless it first hear from him, and be cognizant of what he does?” They (immediately perceive the tendency of his words, and) answer him, “Are you also of Galilee? Search, and see that a prophet (namely, the prophet promised by Moses) is not to arise^k out of Galilee.” And each set out to his own house. And Jesus^l set out (as on other nights) to the Mount of Olives (on His way to Bethany. Thus these men,

^k ἐγείραται.^l John viii. 1.

through perverseness and a false interpretation of Scripture, failed to enter the kingdom.)

Chapter lxxi.

Jesus remained in Jerusalem after the Feast.

AT¹ daybreak Jesus arrived again at the Temple, and all the people (who had been assembled by the seventy, not the populace of Jerusalem) were coming to Him (before they set out home); and He sat down, and was teaching them. (The opponents of Jesus began to see that a large portion of the people were favourably disposed towards Him, and that any open violence would probably be resented. They therefore instead of sending men to capture Him took the course of lowering the credit of Jesus with the people by endeavouring to show that His teaching was subversive of the law of Moses. With this view,) the Scribes and Pharisees bring to Him (as a trap) a woman^a caught in adultery, (and whose case was then before the court of one of the synagogues. The officers of the court came in before Jesus,) and when they had made her to stand in the midst (of the crowd then listening to Jesus in the Temple), they say to Him, "Teacher, this woman was caught committing adultery, in the very

¹ John viii. 2.

^a App. 128.

act. And in the law Moses commanded us that such should be stoned. What therefore do You say?" This they said, tempting Him, in order that they might have wherewith to accuse Him (because that they expected He would either direct her to be put to death, regardless of the authority of the civil magistrate, or that, through respect for the Roman authority, He would venture to gainsay the law of Moses, and say she ought not to be stoned). But Jesus stooped down, and with His finger began to write upon the earth, ("Let the man without sin cast the first stone." Jesus defended Himself by calling upon them to put the law in force, He expected them to become conscience-stricken and to disappear.) But when they (pretended not to observe what He was writing, and) still remained questioning Him, He rose up and said to them (aloud, before all the crowd), "Let the man without sin among you first cast the stone upon her." And again He stooped down, and (as before) began to write upon the earth (leaving to them the responsibility of deciding whether the punishment of the woman should proceed or not). And when they heard Him, they were convicted by their conscience; and beginning from the Elders^b (of her synagogue) to men of the lowest degree, they went out one by one, (such was the state of Jewish society at that time.) And Jesus was left alone and the

^b App. 128.

woman, who was standing in the midst (of the assembly in the Temple). When Jesus rose up, and saw no one (of the party) except the woman, He said to her, "Woman, where are those your accusers? Did no one condemn you?" She said, "No one, Lord." Jesus added, "Neither do I condemn you" (guilty as she was, for He came not to condemn, but to save). "Go, and sin no more."

Again, Jesus (continued the teaching which had been interrupted by the entrance of the Scribes and Pharisees with the woman, and) told the people, saying, "I am the Light of the world (a probable allusion to the light of the morning, which was then lighting up the brilliantly decorated Temple); he who follows Me shall not walk in darkness, but shall have the light of life." Upon this the Pharisees (other than those who brought the woman, interrupt the discourse, and) said to Him, "You give evidence about Yourself; Your evidence is not true." Jesus replied, "Even should I give evidence about Myself, the evidence from Me is true; because I know whence I have come, and whither I am withdrawing Myself. (He had more knowledge than any other man, He knew the antecedents of His birth, and the consequents of His death.) But you do not know whence I come, nor whither I am withdrawing Myself. (Jesus had now only six months more to remain on the earth.) You judge (and

condemn) according to the flesh (that is, human reason as opposed to the light of prophecy). I am not judging any one. (The period of parables, the first step in judgment, had not yet come upon Jerusalem.) And even should I judge, the judgment from Me is (verified or made) true^c, because I am not alone but I and the Father who sent Me (are two Persons who agree in judgment). For in the law (namely), your law, it has been written, that the evidence of two men is true^d. I am a Person who give evidence about Myself, and the Father who sent Me gives evidence about Me (in the works performed by Me. The Father's works and Jesus' works are a valid testimony). Then they (avoiding the evidence of His works asked to have His Father's evidence produced, and) said to Him, "Where is Your Father?" Jesus replied (by a declaration of His unity with the Father), "You know not Me, much less^e My Father. If you had known Me, you would have known My Father also." (They would have discovered that He and the Father were one God.) These sayings Jesus told them (the Pharisees) in the treasury, teaching in the Temple, and no one seized Him, because His time^f (for being "cut off") had not yet arrived. (Men were not yet set free to do their will towards Him however much they wished to kill Him.

Upon a future occasion, when He once more

^c ἀληθινή. John viii. 16.

^e οὔτε—οὐδέ, Cod. Borgianus.

^d ἀληθής.

^f ὥρα αὐτοῦ.

desired to arouse the inhabitants of Jerusalem to a sense of their awful condition before God) Jesus said again to the people, "I am withdrawing Myself, and you shall seek Me, and you shall die in your sin; (consequently) where I am withdrawing Myself, you are not able to come." (There is no sin in that place.) The Jews (the party of the Pharisees) then said, "Will He kill Himself? because He says, 'Where I withdraw Myself, you are not able to come?'" Jesus replied (by way of explanation, for He was desirous that those who were earnest in their inquiries should have every means of ascertaining the truth), "You are (derived) from those below (tainted with sin); I am from those above (and without sin). You are of this (present) creation^a (sinful and mortal); I am not of this creation. Consequently I said to you, that you shall die in your sins (for death came by sin). For should you not believe that I am (the Son of God), you shall die in your sins." (This was no new doctrine, the Psalmist had taught, "My soul waits upon God, from Him cometh my salvation.") Therefore (not understanding that Jesus was asserting His Godhead) they asked, "Who are You?" Jesus replied, "What (He was telling them) at the beginning^b and do (now) tell you (namely, 'The Son of God.' He had so taught both at the first and second Passovers eighteen months before). I have much

^a ἐκ τοῦ κόσμου τούτου.

^b τὴν ἀρχήν.

both to tell and to judge about you. (He had authority over them both for death or for life, yet not of His own mind.) But He who sent Me is true, and what I have heard from Him, those things (only, and not the deeper truths of God) I tell to the world," (to men as they are now in Adam.) They did not recognize that He was speaking to them of the Father. Jesus (seeing their case was nearly hopeless) said therefore to them, "When you shall have lifted up the Son of Man, then you shall recognize that I am (the Son of God), and that from Myself I do nothing (as He at first told them), but according as My Father has taught Me, I tell these things, and He who sent Me is with Me. He has not left Me alone¹, because I am doing what is most pleasing to Him at all times."

As He was talking these things many believed in Him. (Whilst however Jesus clearly set before them His Divine Sonship and authority, the people at Jerusalem were falling into the three classes they had occupied in Galilee, previously to their being sifted by parables. We observe the teaching of Jesus to be more doctrinal and accompanied with fewer miracles at Jerusalem than in the country. The burden of His teaching at Jerusalem has hitherto been that He was the Son of God, a primary doctrine to be received before He proceeded to other truths.)

¹ ὁ πατήρ not in all MSS.

Chapter lxxii.

Jesus addresses those Jews who believed Him to be speaking the truth.

JESUS¹ (in the temple on the next Sabbath day, as it appears in the sequel) said to the Jews who believed Him (and attended to His word, without feeling exasperated against His claims), "Should you remain in the word which is Mine (and not obey the Jewish teacher), you truly are My disciples and shall recognize the truth; and the truth shall make you free." (Jesus was desirous of grounding them in the principles of the truth, and first of all in the necessity of deliverance from the corrupt practices to which they were at present enslaved. But proud of their descent from Abraham,) they replied, "We are the seed of Abraham, and have never yet been enslaved to any one. How do you say, 'You shall become free?'" Jesus continued (by alluding to the fact that Abraham had a child by a bondwoman who was driven from the house, and was not heir with the son of the freewoman), "Amen, amen (most assuredly), I tell you, That every one who does (according to) the sin (that is in his nature) is a slave of the sin. (They were sinners, and therefore not free.) But the slave (as Ishmael) does not abide

¹ John viii. 13.

in the house until the eon (of blessedness). The son abides until the eon (as Isaac and his progeny remained in the house of Israel until the time of entering the promised land). Should, therefore, the Son (that is Jesus Himself) make you free (from sin), you will be essentially^a free. I know that you are Abraham's seed (and so was Ishmael), but (He warns them of the growing enmity of their hearts) you are seeking to kill Me, because the word from Me finds no place in you. I tell (you) what I have seen with My Father, you however work what you have heard from your father." They reply to Him, "Our father is Abraham." Jesus rejoins (by way of removing them from the position that they were acceptable to God merely because they were descendants of Abraham), "If you were the children^b of Abraham (as Isaac was), you would be doing the works of Abraham; but now you seek to kill Me, a Man who has told you the truth, which I have heard from God. This work Abraham did not. You do the works of your father." (Thus Jesus pressed them with their affinity to the evil one, in order, if possible, to convict them of sin.) They reply (that they were not born of a Gentile or idolatrous stock, who "sacrifice to devils"), "We have not been born of fornication (Gentilism), we have one Father, God." (When Jesus would not allow that they were by descent the faithful children of

^a ὄντως.^b οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάντες τέκνα.

Abraham, they claim to be, through "the cloud and the sea," the adopted children of God.

Jesus could not admit this new position, and shows that He and they were too much estranged to have the same Father.) Jesus said to them, "If God were your Father, you would (in your soul) love^c Me; for I came out and am come^d from God, for I have not come even of Myself (of My own mind), but He sent Me. Why do not you recognize My talk^e? (which is of God) because you are not able to hear the word I speak. (The reason is) you are from your father^f the devil, and the desires of your father you are willing to work. He was (as they were seeking to be) a manslayer from the beginning, and has no standing in the truth, because there is no truth in him. When he tells the lie, he tells of his own; because he is a liar, and the father of it^g (and therefore of all who are false); consequently you (who are false and of him) do not believe Me because I tell you the truth. Who of you convicts Me about sin (or any thing false)? And if I speak the truth, for what cause do you not believe Me?" (Simply because being false they were convicted of sin and would not confess it.) "For he who is of God hears the sayings of God; on this account therefore you hear them not, because you are not of God." (Feeling

^c ἡγαπᾶτε. App. 270.

^e λαλιάν.

^g αὐτῶν.

^d ἦκω.

^f ἐκ τοῦ πατρός.

that this argument was sound and went against them, they proceeded to open abuse.)

Therefore the Jews replied and said, "Do we not say well that You are a Samaritan, and have a dæmon?" Jesus rejoined, "I have not a dæmon; but I honour My Father, and you dishonour Me; I am not seeking My own glory, there is One who is seeking it and judging. Amen, amen (most assuredly), I tell you, Should any one (henceforth) until the eon (of blessedness) keep the word received from Me, he shall not behold death, (but shall sleep in peace.) The Jews therefore said to Him, "Now we certainly know that You have a dæmon. Abraham died, and the prophets (died), and you say, 'Should any one (henceforth) until the eon (of blessedness) keep My word, he shall not taste of death. (They understood Him to claim the power of giving life to all who should be born in that eon.) Are you greater than our father Abraham, who died? and the prophets died: whom do You make Yourself?" Jesus replied (resting upon the glory of His works), "Should I glorify Myself, My glory is nothing; it is My Father who is glorifying Me, of whom you say, that He is your God; yet you have not recognized Him (in the works Jesus had done). But I know Him (to be the Author of the works), and should I say that I know Him not, I shall be like to you, a liar. (For they said that God was their Father, and rejected His works.) But I know Him and I keep His

word. Your father Abraham elevated himself (in faith as into the third heaven), in order that he might perceive My day (the day of the Lamb of God that taketh away the sins of the world); he perceived it, and rejoiced." (The lamb was slain instead of his son, whom he received back, a type of the resurrection of Jesus and of the glory that should follow.) The Jews (however, judging of the age of Jesus from the careworn aspect of the "man acquainted with grief," whose "face was more marred" than the face of other men,) said to Him, "You are not yet fifty years old, and have You looked upon Abraham?" Jesus replied, "Amen, amen (most assuredly), I tell you, Before Abraham came into existence^h, I am." (Thus, when all efforts to convict and to convert were vain, Jesus, as a last resort, announced without reserve His Godhead, and left them to take their course; they understood His claim.) They took up stones that they might cast them upon Him (and stone Him for blasphemy); but Jesus was hiddenⁱ (from their sight. In some MSS. it is added, "He went out of the Temple, having gone through the midst of them.")

Thus the Jewish party in Jerusalem, as they had been in Galilee, became decidedly and openly hostile; when He cast before them "pearls" of truth, they turned again "to rend" Him).

^h γενέσθαι.

ⁱ ἐκρύβη, διελθών, &c., not in the best MSS.

Chapter lxxiii.

Jesus heals a Blind Man in Jerusalem.

WHILST¹ passing along (from the Temple) Jesus perceived a man blind from his birth, and His disciples (referring to the doctrine of the transmigration of souls) questioned Him, saying, "Master (Rabbi), who did sin, this man or his parents, that he should be born blind?" Jesus replied, "Neither did this man (in a prior state of existence) sin, nor his parents, but (he was born blind) that the works of God may be made manifest in him." (Jesus discouraged a belief in the transmigration of souls, by affirming that natural blindness was not a consequence of individual sin, but that the decayed condition of man's nature, when it resulted in blindness or in other maladies, afforded an opportunity for the manifestation of the mercy and the glory of God.) "I ought to work the works of Him who sent Me, so long as it is day; night comes, when no one is able to work. Whenever I am in the world, I am the world's light." After saying this, He spat upon the ground, and made mud from the spittle, and applied the mud to the eyes of the blind man, and said to him, "Withdraw and wash yourself in the pool of Siloam," which is, when interpreted, Sent. He therefore departed (in faith on the word of Jesus)

¹ John ix. 1.

and washed himself, and came (home) with power to see. His neighbours and those who before had observed that he was a beggar^a, said, "Is not this he who sat and begged?" Others said, "This is he." And again, others said, "He is like him." He said, "I am he." They said therefore to him, "How have your eyes been opened?" He answered, "A man called Jesus made mud and anointed mine eyes, and said to me, 'Withdraw to the pool of Siloam and wash;' and I departed and washed, and received the power to see." They said to him, "Where is He?" He said, "I know not."

They bring to the Pharisees (assembled in the council of the synagogue) him who once was blind. It was the Sabbath when Jesus made mud and opened his eyes. Again therefore the Pharisees questioned him (in their council) how he received the power to see. He replied, "He placed mud upon mine eyes, and I washed myself, and have power to see." Some therefore of the Pharisees said, "This Man^b is not from God, because He keeps not the Sabbath." Others said, "How is a man, a sinner, able to do so great wonders?" And there was a schism amongst them (in the council). They (the party favourable to Jesus) say again to the blind man, "What do you say about Him, seeing that He has opened your eyes?" He replied, "He is a prophet."

^a *προσαίτης.*^b *ἄνθρωπος.*

The Jews however (the party opposed to Jesus) did not believe about the man, that he had been blind and had recovered the power to see, until they called (before the council) the parents of him who had recovered sight. Then they asked them, "Is this your son, who, you say, was born blind? How therefore has he now the power to see?" His parents replied, "We know that this is our son, and that he was born blind, but how he now has power to see we know not; or who has opened his eyes we know not. He is of age, question him, he shall talk for himself." His parents said these things because they were in fear of the Jews. For already the Jews had agreed (in their council), that should any one confess Him to be the Christ, he should be excommunicated from the synagogue. For this reason his parents said, "He is of age, question him." (The determination to excommunicate the followers of Jesus probably arose from the commission of inquiry sent into Galilee by the Sanhedrim.)

They called therefore the second time (before the council) the man who had been blind, and said to him, "Give glory to God, we know that this man is a sinner." He replied, "Whether He be a sinner I know not; one thing I know, that being (beforetime) blind I now have power to see." They said again to him, "What did He to you? How opened He your eyes?" He replied, "I have

told you already, and you have not heard; why do you wish to hear again? Do you also wish to become His disciples?" They therefore reviled him, and said, "You are His disciple, we are disciples of Moses." (This they now thought a safer position than "Children of Abraham.") "We know that God talked with Moses, but this Man we do not know Him whence He is." The man replied, "Herein is a wonderful thing that you do not know whence He is, and (yet) He has opened mine eyes; we know that God does not hear sinners. But should any one be a worshipper of God and perform His will, this man He hears. From (the beginning of) the eon (or during the dispensation of Moses) it has not been heard that any one has opened the eyes of a man born blind. Unless this man were from God, He were able to do nothing" (of this kind. This conclusion ought to have been arrived at by all who heard the words and saw the works of Jesus). They replied, "You were generated wholly in sins, and do you teach us?" and they cast him out (of the synagogue and excommunicated him). Jesus heard that they had cast him out (and had rejected his argument and sound reproof). After He had found him (probably in the Temple returning thanks for the cure), He said to him, "Do you believe in the Son of God?" He answered, "Who is He, Lord, that I might believe in Him?" Jesus said to him, "You have both seen

Him, and He it is who is talking with you." He replied, "I believe, Lord," and worshipped Him (as God. The cause wherefore Jesus selected this man to be an object of mercy from among the many sick and infirm at that time in Jerusalem, was assuredly because he had a heart prepared for spiritual blessing. Bodily plagues had done their work in him, he therefore was relieved from them. What shall we say of many who after years of infirmity become robust and strong? That they have kissed the rod?)

Chapter lxxib.

Jesus declares that Jewish Doctors who acknowledge not their Mission from Him are no true Pastors of the flock.

(In consequence of the excommunication of His followers, it was incumbent upon Jesus to show that the Jews were assuming an unwarrantable authority. Now therefore announcing another or third step in His ministry at Jerusalem, Jesus) said, "I came into this world for (the purposes of) judgment, in order that they who have no power to see (but desire it, that is, the people) might have it; and they who have the power to see (and use it not, that is, the Jewish teachers) might become blind." (Thus is it declared that

the Jewish expounders of the law and of the prophets had the power to understand them aright, and to teach the truth.) Some of the Pharisees who were with Him heard these words, and said to Him, "Are we blind also?" Jesus replied, "If you were blind (and unable to understand), you would not have had sin (in rejecting the Messiah). But now you say (to the people), 'We have the power to see,' (and to discern truth,) your sin (of not seeing and knowing the Christ) therefore remains." (The Jews, by having the power to see but not using it, were responsible for rejecting Jesus of Nazareth.

That Jesus in the midst of this rejection was now followed faithfully and truly in Jerusalem by a large company of adherents is evident on two grounds: first, the subdued tone of the Pharisees; and secondly, the title He at this juncture gave Himself, "The Shepherd of the sheep." He suggested that His disciples, of whom the blind man appears as a specimen, heard His voice as the Shepherd of the sheep, and obeyed not the voice of the Jewish doctors, who were aliens to the truth.

Jesus had at the first Passover obtained possession of and cleansed His Father's Temple, and had received from a party in the Sanhedrim the admission that He was "a Teacher come from God." Having ordained both twelve Apostles and seventy missionaries to teach the people, He is making no schism in the people of God, for He

affirms that the authority of all true teachers comes from Himself, and that all who have not His authority are not true teachers. This is done in the following allegory, for the better understanding of which we must bear in mind that there were two courts in the Temple, one in which the Jews worshipped, the other the Gentiles; and each had its door of admission for the worshippers, and its doorkeeper. Besides the outer door there were means of getting into these courts through other parts of the Temple.

Jesus proceeds by the allegory^a to show that the Jewish doctors, of whom there probably were many in the Temple at that time, were no true pastors and teachers of God's flock, because they would not acknowledge Him to be the true door of entrance to their office. Nor did they allow that He had heard the truth from the Father to deliver to them. This they believed of Moses, but not of Jesus.) "Amen¹, amen (most assuredly), I tell you, He who does not come in through the door^b (Jesus Christ) into the court^c of the sheep, but ascends by another way, that man is a thief or a robber. But he who comes in through the door is a shepherd^d of the sheep (a teacher of truth). To him the doorkeeper (the Father by whom he has been drawn to the truth) opens, and

^a App. 129.

¹ John x. 1.

^b App. 129.

^c αἶλῆν τῶν προβάτων, the courtyard of any house.

^d ποιμήν.

the sheep hear his voice, and he calls his own^e sheep (his congregation) by name, and leads them out. And whenever he takes out his own sheep (whom he has named), he goes before them (in all the ways of righteousness), and the sheep follow him, because they know his voice. They will not follow a stranger^f (of another creed or sect), but will fly from him, because they do not know the voice of strangers" (men of other creeds or sects, such as were then in Jerusalem). Jesus spake this allegory^g to them (the Pharisees); but they did not recognize what things they were which He told them. (The claim that Jesus was the chief Shepherd over them was quite beyond their conception, who by their commissioners had passed judgment upon His doctrine.)

Jesus therefore said again to them, "Amen, amen (most assuredly), I tell you, I am the gate of the sheep, all (pretenders) whoever came before Me (and usurped the seat of Moses) are thieves or robbers (whatever sect they may have originated), but the sheep (the faithful) did not hear them." (So far Jesus had spoken of Himself in relation to the doctors and teachers of Israel. He now changes the allegory and speaks of His office towards the people, to whom He is both a door to admit their shepherds, and Himself the chief Shepherd to feed them.) "I am the door: through Me should any man have come in, he shall (there-

^e ἴδια.^f ἄλλοτρίψ.^g παροιμίαν.

upon) be in a state of salvation, and shall enter in and shall go out, and find pasture. The thief (the false teacher) does not come except that he may steal and kill, and destroy (by proselytizing to his party). I have come that they might have life, and that they may have it in overflowing measure. I am the good Shepherd. The good Shepherd lays ^h down His own life on behalf of the sheep. But the hireling, and he who is not a shepherd (the man who regardless of truth teaches for mere pay), whose own charge the sheep are not, looks on at the wolf as it comes, then leaves the sheep, and flees; and the wolf (the teacher of false doctrine) seizes them and scatters the sheep. The hireling flees because he is a hireling (and seeks his pay), but cares not about the sheep."

(Again Jesus teaches the spiritual relation which arises between "the good Shepherd" and the sheep.) "I am the good Shepherd, and I recognize My own, and am recognized by them (through the Spirit of God which is in them), even as the Father recognizes Me, and I recognize the Father."

(In proceeding to speak of His death, Jesus shows that its benefits were not limited to the court of the Jews in which He was then standing.) "I lay down My life on behalf of the sheep. And I have other sheep (the Gentiles) which are not of this court, them also I must needs bring, and they

^h τίθω.

will hear My voice (as upon the Monday¹ in Passion Week), and the flock shall be one and the Shepherd one. For this cause the Father loves Me, because I lay down My life, in order that I may take it again. No one takes it from Me, but I stake it of Myself. I have authority to stake it, and I have authority to take it back again. (He is His own priest, and sacrifices Himself.) This commandment have I received of My Father."

There was therefore again a schism among the Jews on account of these words. Many of them said, "He has a dæmon and is mad, why do you listen to Him?" Others said, "These are not the sayings of a man possessed with a dæmon. Is a dæmon able to open the eyes of the blind?" (Their faith had been confirmed by miracles. Jerusalem was as yet in the second section of the fourfold system.

Thus ends the record of the present ministry of Jesus at Jerusalem. It was observed at the time of the third Passover that Jesus used the doctrine of the Eucharist as a fan for His floor in Galilee, so now at the feast of Tabernacles in Jerusalem, the great truths above enunciated are the fan in His hand, whereby He cleanses His floor and gathers the wheat into His garner.)

¹ See ch. 108.

Chapter lxxb.

The Second Circuit of Jesus in South Peræa.

(THE time that Jesus had resided at Jerusalem after the last festival is not recorded, and the place to which He returned is not directly named. The time was probably two or three weeks at the most, but long enough to enable Him to complete a very remarkable course of instruction precisely adapted to the circumstances of every class of men in Jerusalem. The place of subsequent abode was, as it appears in the preceding narrative as well as in the sequel, the border of Judæa along the other side of the Jordan, whither He had removed His residence from Galilee before His journey to Jerusalem, and where we find He went “again¹,” beyond the jurisdiction of the Sanhedrim.) It came² to pass, whilst He was in a certain^a place praying (and within the hearing of His followers), that when He ceased, one of His disciples (from that district who knew the habits of John) said to Him, “Lord, teach us to pray, as John also taught his disciples.” Jesus replied (by teaching him the Lord’s Prayer, as He had before taught the Apostles), “Whenever you are^b praying, say, Our Father who art in heaven, Hallowed be Thy Name. Let Thy kingdom come.

¹ John x. 40.

^a App. 130.

² Luke xi. 1.

^b προσεύχῃσθε.

Let Thy will be done, as (it is) in heaven so upon earth. Give us each day our daily bread; and forgive us our sins; for we ourselves forgive every one in debt to us. And bring us not into temptation; but defend us from the evil one."

Jesus continued (and taught that not only a knowledge how to pray, but also a perseverance in prayer was necessary to a successful petition), "Who of you^c shall have a friend, and shall set out to him at midnight, and say, 'Friend, lend me three loaves, since a friend of mine has arrived at my house off a journey, and I have nothing to set before him.' And he from within would reply, 'Do not give me trouble: the gate has already been barred, and my children as well as myself are on the lair (composed of dried branches of trees and leaves), I am not able to rise and to give you.' I tell you, although he will not arise and give him because he is his friend; yet when roused by his shameless^d importunity, he will get up and will give him (not three loaves only, but) as much as he desires." (By prayer the barred gate and the closed house may be opened, even opportunities of grace neglected may be recovered.)

"I also tell you, Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you! For (the law of His kingdom is that) every one who asks, receives; and he who seeks, finds; and to him who knocks, it shall

^c App. 131.

^d ἀναιδέως.

be opened. Of which of you, being a father, shall his son ask bread, and he will give him a stone? And should he ask a fish, instead of a fish will he give him a serpent? Or also should he ask an egg, will he give him a scorpion? If therefore you, who are evil (by nature), know how to give good gifts to your children, how much rather shall your Father, who is in heaven, give the Holy Spirit to those who ask Him?" (Jesus, who never threw "pearls before swine," used these words to a congregation of faithful men, more of whom appear to have resided in Peræa or to have come to Him there than elsewhere.)

Chapter lxxvi.

Jesus is interrupted in His Ministrations by the malevolence of His opponents.

(THE quiet abode of Jesus with His disciples and faithful hearers was soon to be disturbed, for the people having knowledge of His return, began to assemble and to bring cases for healing, as when Jesus resided in the thoroughfares of Galilee. For He was now near the head of the Dead Sea and accessible to a large extent of country on both sides of the Jordan.) And ¹ He was casting out a dæmon, and it was dumb. And it came to pass,

¹ Luke xi. 14.

when the dæmon had come out, that the dumb man talked, and the multitudes wondered. But some of them (showing the same spirit which had been shown at Jerusalem and in Galilee) said, "Through Beelzebub the chief of the dæmons He casts out dæmons." And others, tempting Him, were seeking from Him a sign from heaven (as they had done at Gennesaret. To this opposition Jesus replied much as He had done upon similar occasions). Having knowledge of their thoughts, He said, "Every kingdom which has been divided against itself becomes desolate, and a house against a house falls. If also Satan has been divided against himself, how shall his kingdom be made to stand? Because you say that I through Beelzebub cast out the dæmons. But if I through Beelzebub cast out the dæmons, through whom do your sons (disciples) cast them out? Wherefore they shall be your judges. But if I through the finger of God cast out the dæmons, certainly the kingdom of God has come upon* you unawares. Whenever the strong man in armour guards his own court, his property is in peace; but when the stronger than he has come against him and conquered him (as Jesus had overcome Satan in the temptation), he takes away his armour in which he had trusted, and distributes his spoils. He who is not with Me is against Me, and he who gathers not with Me scatters." (Jesus declares that no one remains

* ἐφθασεν.

neutral with respect to His mission, and that no one resists the convictions of his conscience without risk of further estrangement from the truth.

For the Pharisees were showing themselves to be fully possessed by malignant evil, and must have known within themselves that they were resisting every conviction which came across their conscience. Jesus therefore proceeded, as He had done to like characters in Galilee, to propound the condition of a man who had been relieved from the dominion of evil, but had delayed to occupy himself in righteousness; namely, that he was liable to be occupied again by evil more dominant and more malignant than before.) “Whenever the unclean spirit has gone out from the man, it goes through places without water (the relation between water and evil spirits has not been explained by the Evangelists), seeking rest; and not finding, it says, ‘I will return to my abode whence I came out.’ And when it arrives it finds the place swept and in order.” (The soul had forsaken its sin, but had not been occupied in righteousness.) “Then it goes forth, and takes along with it seven other spirits more wicked than itself, and when they have entered in they take up their abode there; and the last of that man becomes worse than the first.” (He not only relapses into his former sinful habit, but commits other excesses. Jesus warns His opponents that there was no limit to the evil then growing up in their hearts.) And

it came to pass, whilst He was thus speaking, a certain woman from the multitude raised a cry and said, "Blessed the womb which bare You, and the breasts which You have sucked." He said, "Yea, rather, blessed are they who hear the Word of God, and guard^b it" (against the cares of life and the temptations of the world. The record here in all the Gospels breaks off for the present, whilst the residence of Jesus remains the same).

Chapter lxxbii.

Jesus discourses upon Divorce.

(THE Pharisees who had tempted Jesus in Jerusalem with the case of the woman taken in adultery appear to have followed up the kindred subject of divorce upon meeting with Him in the country. There were two theological schools on this question: one of Hillel, which under sanction of a law of Moses permitted the divorce of their wives for almost every frivolous excuse, and allowed of a second marriage; the other of Shammai, which denied that divorce was lawful except on the proof of fornication, and then that neither party could marry again whilst the other was alive, whereby the ordinary object of divorce was thwarted.) The Pharisees¹ (the disciples of

^b φυλάσσοντες.

¹ Matt. xix. 3.

Hillel) came up to Jesus, tempting Him, and saying, "Is it a lawful thing for a man to divorce ^a his wife for every cause?" (They seek to obtain the sanction of Jesus for their own practices.) He replied, "Have you not read, that He who made them at the beginning made them male and female?" (In this reply Jesus appeared to side with the other party.) Therefore the Pharisees ^a (disciples of Shammai) coming up to Him, asked Him ^b again, "Is it lawful for a man to divorce his wife?" (that is, Is marriage dissoluble under any circumstances? so that the parties may contract fresh marriages), tempting Him (and expecting an unqualified negative. But Jesus could not, without some notice of the law, give a negative answer). He replied, "What has Moses commanded you?" They said, "Moses directed to write a bill of divorcement (to state the cause), and to put her away." Jesus replied, "In regard for the hardness of your hearts he wrote for you this commandment." (Moses ameliorated the condition of the woman, who might before that law be put away without any judicial inquiry, and for any supposed offence. Jesus then repeated to this party also the universal law of God which He had announced in His reply to the first party.) "From the beginning of the creation God made them male and female, and ^c said, For this cause

^a App. 132.

^b Mark x. 2.

^c ἐπηρώτησαν.

^c Matt. xix. 5. Mark x. 7.

a man shall leave his father and mother, and shall be firmly united to his wife; and they two shall be one flesh; so that they are no longer two, but one flesh. What therefore God has joined together, let not man put asunder." (Marriage once contracted is, in the nature of things, indissoluble. This appeared to condemn Moses.) They say⁴ to Him, "Why then (if that be the truth) did Moses command^c to give a bill of divorcement, and to divorce her?" He replied (and accounts for this law as before), "Moses in regard for the hardness of your hearts (who had indulged in an indiscriminate putting away) permitted you to divorce your wives, but from the beginning it was not so. I say to you (the true law is), Whosoever divorces his wife, except for fornication, and marries another, commits adultery against her; and he who marries her that has been divorced commits adultery." The disciples (upon this, moot the question of celibacy, and) say to Him, "If such is the case of the man with the woman, it is no advantage to marry." He replied, "All do not admit this word of yours (some are not able to abstain from marriage), but those to whom it has been given. For there are Eunuchs who have been so generated from their mother (according to the providence of God); and there are Eunuchs who (for some secular object) have been made Eunuchs by men; and Eunuchs who have made

⁴ Matt. xix. 7.^c ἐνετείλατο.

themselves Eunuchs on account of the kingdom of heaven," (that is, by exercise of self-denial have extirpated sensual delights and thoughts.) "He who is able to admit it (celibacy), let him admit it." (A pure celibacy is commendable.)

The disciples^s again in the house questioned Him about this matter; and He says to them, "Whosoever shall put away his wife, and marry another, commits adultery against her. And if a woman puts away (as in other nations she could) her husband, and marries another, she commits adultery." (Hence the law of the Church, though it be not always the law of the political community, that a man or woman be divorced from the other only when a fornicator, and that neither of them shall be married again, so long as the other is alive. The Church also suggests that celibacy should be attempted only where grace abounds for that purpose. For no person, unless he has a higher calling, ought to expect that God would exempt him from obedience to the mandate, "Increase, and multiply, and replenish the earth," merely that he may enjoy the immunities of celibacy. Let each therefore consider his calling, and ascertain his duty, and then faithfully and holily discharge it, according as he is disposed to marriage or not.)

^s Mark x. 10.

Chapter lxxviii.

Jesus declares the Condition and Prospects of the Generation of Men then on the earth who were rejecting Him.

(UPON a subsequent day) whilst the multitudes¹ were becoming much crowded together, Jesus (repeated remarks He had made in Galilee respecting the character of the generation in which He lived, and what they might expect at the hands of God ; and) began to say, "This generation is (inherently) wicked. It seeks a sign" (for which the Pharisees had sought a few days before, and possibly had asked again that day), "and a sign shall not be given it, except the sign of Jonas the prophet ; for as Jonas became a sign to the Ninevites (in that he was restored to the world after three days' sojourn in the bowels of the fish), so shall also the Son of Man be to this generation" (a sign, when He has risen after having been three days in the bowels of the earth. The men of that generation fell far behind the requirements of their time).

"The Queen of the South shall arise in the judgment with the men of this generation, and shall condemn them ; because she came from the farthest parts of the earth to hear the wisdom of

¹ Luke xi. 29.

Solomon; and, behold, a greater^a (sign) than Solomon is here (though men hear not His wisdom). Men of Nineveh shall stand up in the judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold a greater (sign) than Jonas is here" (though men listen not to His preaching of repentance and pardon.

Jesus proceeds to set before the Pharisees that they have not power to see the truth of His teaching, because they cover up the light which He has lighted within them by their prejudices, so that it cannot illumine their conscience. Their conduct is unreasonable. For said He), "No one, after he has lighted a candle, places it in a crypt^b (a store-closet in the floor of the house), much less under a bushel, but upon the candlestick, in order that they who enter in may (have power to) see the flame; for the candle of the body is the eye (and the eye of the soul is the conscience), when therefore your eye is single^c (and not double-sighted through prejudice) your whole body is illumined^d (by its light). But whenever the eye is amiss^e your body also is in darkness. Keep watch therefore lest the light which is in^f you (and received into your conscience from Him who is the light of the world) become darkness. If moreover

^a πλείον (τοῦ σημείου) Σολομῶνος.

^c ἀπλοῦς.

^f App. 125. App. 4.

^d φωτεινόν.

^b κρυπτήν.

^e πονηρός.

your whole body be illumined and have no part dark, the whole shall be illumined, as when the candle enlightens you by its brightness^ε." (If their whole conscience without reserve and prejudice be enlightened by His truth, the whole man would be illumined as a room by a lighted candle exhibited upon a candlestick. The teaching of Jesus and His grace is sufficient for the conversion of the heart, wherever there is a willing mind and unprejudiced acceptance.)

Chapter lxxix.

Jesus dines with a Pharisee.

WHILST¹ He was talking, a certain Pharisee requested Him to dine with him. (As soon as) He entered (the house, He passed the baths without the ceremony of dipping His hands), and reclined (on the couch). Which when the Pharisee perceived, he wondered that He had not first dipped before dinner. But the Lord (perceived his thoughts, and) said to him, "Now you Pharisees cleanse the outside of your cup and platter (that is, of their body), and (at the same time) your own inside is surfeited by rapine and wickedness. O void of understanding^α, did not He who made the outside (of a man) make the inside also? At all

^ε δστραπή.

¹ Luke xi. 37.

^α ἀφρονες.

events (He would not lose the opportunity of considering the following maxim of the Jewish teacher); 'According to your means give alms, and lo, all things are clean to you.'"

(They taught that alms-giving expiated all crimes, irrespective of the manner in which the property which is dispensed in alms had been acquired. Jesus further exposes the hollowness of their religious system, and shows that the principles as well as the practice of the Jewish teacher meet only with reprobation at His hands.) "But alas for you, Pharisees^b! because you pay tithe from mint and rue and every herb, and pass by judgment and the love of God. The latter^c you ought to have done, the former^d not to leave undone. Alas for you, Pharisees! because you love the chief benches in the (court of the) synagogues, and the salutations in places of public^e resort.

Alas for you, Scribes and Pharisees, hypocrites! because you are as graves which are not manifest, men who walk over them know it not" (and incur legal pollution by contact with the dead: so the corruption of the Pharisee festers unseen in the Church).

One of the lawyers replied, "Teacher, in saying this you reproach us also" (for they were associated with the Pharisees in these observances, also many of the lawyers were of the sect of the

^b App. 133.

^c ταῦτα.

^d ἐκείνα.

^e ἀγοαῖς.

Pharisees). But He said, "Alas for you, lawyers, also! because (in teaching) you load men with burdens hard to be borne, and yourselves will not touch the burdens with one of your fingers. Alas for you! because you build the tombs of the prophets whom your fathers slew. Certainly you give evidence (to the murder) and approve of the deeds of your fathers, because whilst they murdered them, you build their sepulchres (and raise memorials of the murder). On this account (since such their conduct) also the wisdom of God has said (of this generation), I will send them prophets and Apostles, and some of them they will murder and persecute; in order that the blood of all the prophets which has been shed from the foundation of the world might be demanded from this generation; from the blood of Abel unto the blood of Zacharias, who perished between the altar and the shrine^f (of the Holy One. Each of these men lost his life through firm adherence to the sacrifice^g of the lamb). Yea, I tell you, a full reprisal shall be made from this generation (which perversely rushes on to the murder of the Lamb of God, Himself). Alas for you, lawyers! you have taken^h up (and retained) the key of knowledge; yourselves have not entered in, and those who were entering you have hindered." Afterⁱ He had gone out from thence (the Pharisee's house) the Scribes

^f οἴκου.^g App. 185.^h ἤρατε τὴν κλεῖδα.ⁱ κακέῖθεν ἐξελθόντος αὐτοῦ.

and Pharisees (in a body) began to press Him severely, and to provoke Him to speak about more things, lying in wait for Him, and seeking to catch something from His mouth, in order that they might accuse Him. (Great was their perverseness in the rejection of Jesus. The members of the Sanhedrim had no political authority in the district, they therefore made no attempt to send "officers to take Him," whilst He was fearlessly instructing all who crossed the Jordan to hear Him. This missionary station was well chosen. The preaching of the seventy and His own teaching at the feast of Tabernacles had roused up the whole of Judæa.)

Chapter lxxx.

Jesus delivers a Charge to His Disciples before the multitudes in Peræa.

WHILST¹ these things were going on (as above stated, in the house of the Pharisee, and during the return of Jesus from the house), many^a thousands of the people had assembled, so that they trampled upon each other. Jesus began to say to His disciples in the first^b instance (before He addressed the multitudes), "Guard yourselves against the leaven of the Pharisees, which is

¹ Luke xii. 1.

^a τῶν μυριάδων.

^b πρῶτον.

hypocrisy (and do not follow their **example** in Divine things); for no (Divine) thing has been wrapped up in mystery, which shall not be revealed; and nothing covered, which shall not be recognized. On this account^c whatever you have said in the darkness (of night) shall be heard in the light (of day); and what you have talked to the ear in closets shall be proclaimed upon the tops of houses (a place of general resort. Hypocrisy is the result of cowardly fear, therefore) I say to you My friends (in the declaration of truth), Do not be alarmed at those who kill the body (of the righteous), and after that have nothing further which they can do. (He referred to the action of the courts of the synagogue in excommunicating the followers of Jesus, and to the threat of the Sanhedrim to put Jesus Himself to death.) I will declare to you at whom you should be alarmed. Be alarmed at him (the evil one) who has authority (of God to kill men in their sin, and) after he has killed to cast into hell. Yea, I tell you, Be alarmed at him." (For the evil one who destroyed all but the life of faithful Job, may by suggestions to hypocrisy, if listened to, gain power even over the lives of the children of God.)

"Are not five sparrows sold for two farthings? and one of them has not been forgotten before God; moreover, even the hairs of your head have been all numbered. Do not therefore alarm your-

^c ἀντὶ τούτου.

selves; you are of more worth than many sparrows. Also I tell you, Every one who shall confess himself to be in Me before men, I will confess Myself to be in him before the Angels of God; and he who has (practised hypocrisy and) denied Me in the presence of men, shall be denied (by Me) in the presence of the Angels of God; and every one who speaks a word against the Son of Man, to him it shall be forgiven; but it shall not be forgiven the man who has blasphemed against the Holy Ghost."

(From the frequency of the excommunication of His followers, and from the broad front of the opposition gathering against Jesus Himself, the Apostles became uneasy at their own position; Jesus therefore prepares them for every extremity, and says,) "Whenever they shall bring you before the (councils of the) synagogues, and governments, and authorities, do not harass yourselves with care how or what you should plead in defence, or what you should say, for the Holy Spirit shall teach you at the very time what you ought to say."

Chapter lxxxi.

An Interruption to the Charge by one of the People.

(IN the midst of this discourse He was interrupted.)
A man from the crowd said to Him, "Teacher,

“speak to my brother, that he divide with me the inheritance.” But He replied, “Man, who has appointed Me a judge or divider over you?” He said to them (the crowd), “See that you guard against every^a kind of avarice, for a man’s life is not derived from his possessions through their abundance,” (but through the word of God enabling him fitly to use them.)

He spoke to them (the people) a parable (on the use of wealth. For the season of parables, or the third section of the fourfold system, had now commenced in Peræa on account of the increase of opponents), saying, “The farm of a certain rich man made a good^b return; and he began to reason with himself, saying, ‘What shall I do, because I have not where I shall stow my produce?’ And he said, ‘This I will do, I will take down my granaries, and I will build greater; and there I will store all my produce and my goods, and I will say to my soul, Soul, you have many goods laid up for many years; take your ease, eat, drink and be merry!’ But God said to him, ‘O foolish man, on this night (it is) your soul they are demanding from you, and whose shall be what you have prepared’ (for the body)? Such is the case of him who lays up treasure for himself, and has not riches in God,” (that is, gratitude in the widow’s heart, or thanks in the orphan’s mouth.)

^a πάσης.

^b εὐφόρησεν.

Chapter lxxxii.

The Charge continued.

(JESUS again turns towards His disciples, and continues His discourse to them in the presence of the crowd.) And He¹ said to His disciples, “ On this account I say to you, Do not^a harass yourselves with care for your soul as to what you should eat; much less for your body as to what you should put on. The soul is more (important) than the food, and the body than the clothing. Consider the ravens, that they neither sow nor^b do they reap; who have no store closet (for present use), much less^c granary (for future necessities), and God feeds them. By how much do you excel (in value) the birds of the air? Which of you by harassing himself with care is able to add to his life’s course^d one span? If therefore you cannot even in the least degree (lengthen life), why harass yourselves about the other matters? Consider the lilies how they grow; they labour not, much less do they spin; and I tell you, that not even Solomon in all his glory was clothed as one of these. But if God thus clothe the herbage in the field, which to-day is, and to-morrow is (bound in bundles and) thrown into the oven, by how much rather shall He clothe you, O men of little faith?

¹ Luke xii. 22.^a μὴ μεριμνᾶτε.^b οὔτε.^c οὐδέ.^d ἡλικίαν.

Do not you therefore seek what you should eat, or what you should drink; and do not be tossed^{*} with anxiety. For after all these things the nations of the world are seeking; but your Father knows that you have need of these things. At all events seek the kingdom of God; and all these things shall be added to you. Be alarmed at nothing, My little flock, because your Father has been well pleased to give you the kingdom. Sell your property, and give alms. Make for yourselves purses which grow not old, an unfailing treasure in the heavens, where thief draws not near (to rob), much less does moth corrupt (the store); for where your treasure is, there also your heart will be."

(Jesus proceeded, in order to give the multitudes an insight into the character of those whom He sent forth to teach, to call their attention to the responsibility of the Apostolic office, and the necessity of faithfulness therein.) "Let your loins be girded, and your lamps burning; and be yourselves like men expecting their own lord, when he shall set out[†] (to return home) from the marriage; in order that upon his coming and knocking, they may open to him immediately. Blessed are those servants whom the lord at his arrival (to take unto himself his bride) shall find watching. Amen (assuredly), I tell you, He will gird Himself, and will cause them to recline

* μεταωρίζεσθε.

† ἀναλύσει.

(at meat), and will come up to them in the marriage feast (as a servant waits upon the guests), and will minister to them. Should He come in the second watch, or in the third watch, and find it thus, blessed are they. But this you perceive, that if the master of the house had known at what hour the thief comes, he would have been wakeful, and would not have allowed his house to have been dug through. Be you therefore ready, because the Son of Man comes at an hour in which you expect not." (Whilst these words were spoken to the disciples in the presence of the multitudes), Peter said to Him, "Lord, do You speak this parable to us, or also to all?" The Lord proceeded (without giving a direct reply to Peter), "Who verily is the faithful and prudent steward, whom the Lord shall set over His household, to give them their measure of food in season? Blessed is that servant, whom his Lord upon His arrival shall find so doing. In truth I tell you, that He will set him over all His property. But (on the other hand) should that servant say in his heart, 'My Lord delays to come;' and shall begin to strike the men servants and maidens; to eat, to drink, and to be drunken; the Lord of that servant shall arrive in a day in which he expects Him not, and in an hour in which he does not recognize His approach, and shall cut him in two, and shall appoint his portion with the unbelievers.

That man however (namely) the servant who

recognized the will of his Lord, and prepared not (for His coming), much less did according to His will, shall be beaten with many stripes. But he who recognized it not, but did things worthy of stripes, shall be beaten with few stripes. For from every one to whom much has been given, much will be required; and from him to whom they have consigned much they will demand the more."

(The condition of His disciples can at no time be one of ease, for) "I came to cast fire (of conviction and purification) upon the earth, and what do I wish? Would that it were already kindled!" (There is however a preliminary work to be accomplished before the pentecostal fire goes forth to convince the world of sin, of righteousness, and of judgment.) "I have a baptism (of blood where-with) to be baptized, and how am I in a strait until it has been accomplished! Do you think that I have been present (on the earth) to give peace on the earth? No, I tell you, but rather variance (for those men whom He gathered to Himself out of the world, not being of the world, will be hated by the world). For from the present time there shall be five persons in one house at variance (as at that time in Judæa), three against two and two against three." (The feelings of estrangement of unbelievers towards believers will break through every bond of blood and of affinity.) "The father will be in hostility against^s the son,

^s ἐνί with dat.

and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law opposed^b to the bride, and the bride opposed to her mother-in-law."

(Such the responsibilities of their calling and such the relations which would exist between the disciples and mankind at large. This is a charge to the Apostles and disciples before the assembled people in Peræa, similar to the charge delivered before the multitude to the Apostles in Galilee after their ordination. Its chief object appears to be a preparation of the Apostles for their work, and of the people to receive them as accredited and future teachers. It also forewarns all believers of their true position in the world.)

Chapter lxxxiii.

The Responsibilities of the People themselves.

(JESUS next addresses the multitudes upon their own responsibility in not recognizing the time of His coming.) He said¹ also to the multitudes, "Whenever you perceive the cloud arising from the west (that is from the sea), without hesitation you say, 'A shower is coming.' And so it comes to pass (the blessing arrives). And whenever you

^b ἐνί with accus.

¹ Luke xii. 54.

perceive the south wind blowing, you say, ‘It will be a scorching wind.’ And it comes to pass (the plague comes on). Hypocrites, you know how to estimate aright the face of the earth and of the heaven, and how is it you do not estimate aright this your season (of blessing or of curse). Why do you not even of yourselves judge what is right” (and suitable to the present time? It were well for them to make peace with God in the day of Salvation, whilst the Son was with them. Advice to this effect Jesus throws into the form of a parable). “Whilst you are going with your adversary (the plaintiff) before the Governor, on the way take pains to be reconciled with him; lest he drag you before the judge, and the judge deliver you to the proctor^a, and the proctor cast you into prison. I tell you, that you will not come out thence, until you have paid the last farthing.” (Jesus by this parable pressed them to consider their present condition and conduct, before His word now delivered to them became their accuser, and He Himself their judge. Thus He closed the present extended discourse, not perhaps more extended than many others if we had them on record. But most important is the conclusion of the ministry of Jesus at this place, of which no account is given for some days. From what follows it appears that Jesus was on the point of setting out to Jerusalem for the next feast, and

^a πράκτορι (αἵματος).

that some persons suggested that Galilæans were in danger there.)

Chapter lxxxib.

Fatal Catastrophes are not indicative of the Degree of a Sinner's Guilt.

AT¹ that season however there were present certain persons who reported to Him about the Galilæans whose blood Pilate mingled with their sacrifices. (How this was done does not appear.) Jesus replied, "Do you suppose that these Galilæans had become sinners" (against the law of Moses) beyond all the Galilæans, because they have suffered such things (from political and other causes)? No, I tell you (Pilate's cruelty towards them is no measure of their guilt); but (as they have perished in their sins, because they were not in the kingdom, so) unless you repent (and enter the kingdom), you will all in like manner perish (in sin. The difference is whether a man dies in the kingdom or out of it, and not how he dies). Or those eighteen (inhabitants of Jerusalem), upon whom fell the tower in Siloam, and slew them, do you suppose that they had become debtors (to God) beyond all men who dwell at Jerusalem (and neglect the ordinances of His temple)? No, I

¹ Luke xiii. 1.

^a ἀμαρτωλοί.

tell you (the suddenness of their death is no measure of their debts); but unless you repent (so as to enter the kingdom), you shall all in like manner perish" (in sin).

Jesus spake this parable (to show that all men would in like manner die in their sins, if they persisted in a like impenitence and disregard of His mission, in which He had now laboured for three years). "A certain man had a fig-tree planted in his vineyard; and he came seeking fruit upon it and found it not. He said therefore to the vine-dresser (the Father, who purges even the fruitful branches that they may bring forth more fruit), 'Lo, during three years I (the Son of Man) come seeking fruit upon this fig-tree, and find it not. Cut it out (of the vineyard); wherefore does it (by occupation) render even the ground unproductive?' He (the Father) replied, 'Lord (of the vineyard, into whose hands all things are given), suffer it also during this year, until I have dug about it and cast in manure, and should it then have produced fruit, well (the door of repentance is open to the last hour); but if otherwise, for the future you (the Son of Man shall exercise judgment and) shall cut it out'" (of the vineyard. This parable represents the whole nation of the Jews as unproductive under the ministry of Jesus for three years, and declares their fate, if they still remained unrepentant whilst subject to renewed

^b καταργεῖ,

convictions of sin. This parable clearly shows how the Father had been co-operating with the Son during His mission; a co-operation to which Jesus alluded on other occasions, and makes essentially necessary to His success. "No one cometh to Me, except the Father draw him.")

Chapter lxxxv.

The Fourth Circuit in South Judæa.

(JESUS, not deterred by the death of the Galilæans, passed over the Jordan near the Dead Sea, and took a circuit through south Judæa*, apparently without the Apostles. On this circuit, in a district where the period of miracles had not yet expired,) He was¹ teaching in one of their synagogues on the Sabbath, (there had been no synagogues mentioned in Peræa,) and lo, a woman was there having a spirit of weakness eighteen years, and was bent double, and not able at all to stand upright. Jesus having perceived her, called to her, and said, "Woman, you have been relieved from your weakness." And He placed His hands upon her, and forthwith she was made straight, and glorified God.

(Upon this there arise about the breach of the Sabbath the same quibbles as in Jerusalem.) The

* App. 134.

¹ Luke xiii. 10.

ruler of the synagogue replied, vexed that Jesus healed on the Sabbath, and said to the multitudes, "There are six days in which men ought to work, in them therefore come and be healed, and not on the day of the Sabbath." The Lord therefore answered, "Hypocrites, does not each one of you on the Sabbath loose his ox or his ass from the stall, and leading him out give him water? But this woman, being a daughter of Abraham, whom Satan has bound, lo, eighteen years, ought she not (rather than the ass which drank but yesterday) to be loosened from this (long) bond on the day of the Sabbath?" When He had said this, all who were opposed to Him were ashamed, and all the multitude rejoiced at all the glorious works which were taking^b place by means of Him. (Jesus was now on His way towards Jerusalem. These were the works He performed, and this was the reception He met with among the people of South Judæa.)

Jesus (well pleased at the sympathy of the multitudes, and seeing therein the future success of His kingdom, set forth its increase by the same two parables which He had used for that purpose in Galilee, and) said, "To what is the kingdom of God like? And to what shall I liken it? It is like to a grain of mustard seed, which a man took, and cast into his garden; it grew, and became a great tree, and the birds of the heaven roosted in its

^b γινομένων.

branches.” Again He said, “To what shall I liken the kingdom of God? It is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.” (It is quite probable that many other parables used both in Galilee and in Peræa were now again repeated on this circuit in South Judæa) whilst Jesus continued to pass through^c by cities and villages, teaching, and making His way towards Jerusalem. (There is however no further record of the incidents which occurred on this circuit. It appears to be as far as the record informs us the carrying out of the third^d section of the fourfold system in the parts of South Judæa. Parables had now commenced there also.)

Chapter lxxxvi.

The Ministry of Jesus at the Feast of Dedication, December, 783.

(WHEN Jesus arrived) in Jerusalem¹ it was the feast of the Dedication, and it was a storm^a (and also winter time), and Jesus was walking in the Temple in the porch of Solomon. The Jews therefore surrounded Him (for He had not brought the twelve Apostles with Him, possibly

^c διεπορεύετο. App. 134.

¹ John x. 22.

^d Intro. sec. 6, No. 3.

^a χειμών.

only John), and said to Him, "Up to what time do you keep^b our soul in suspense? If you are the Christ, tell us in plain language." (They did not understand that the Christ must be the Son of God.) Jesus replied, "I have told you (that I am the Christ, the Son of God), and you do not believe." (There was no need that He should tell them again, for) "The works which I do in the name of My Father, these give evidence about Me. But you believe not, for you are not of My sheep, as I said to you (when last in Jerusalem), My sheep hear My voice, and I recognize them, and they follow Me; and I give them life for eons, that they should not be lost until the eon (of blessedness), and none shall snatch them out of My hand: My Father who gave them Me is greater than all, and no one is able to snatch them out of the hand of My Father. I and the Father are One" (substance, not one person).

The Jews (as they had done before when Jesus preached His equality with the Father,) again brought^c stones that they might stone Him. Jesus replied to them, "Many good works have I showed you from My Father, on account of which of these works do you stone Me?" The Jews answered (clearly showing that they understood His claim to be the Son of God, but would not receive it), "For [a good work we do not stone You, but for blasphemy, and because You, being

^b αἰρεῖς.

^c ἐβόστανται.

a man, make Yourself God." Jesus replied (showing that in Scripture the term "gods" had been used of men who had the Word of God, and therefore its use was the more correct when applied to Himself who had the power of God), "Has it not been written in your law, 'I said, You are gods.' If He (in the Scriptures) called those men gods with whom there was the Word of God, and the Scripture (as they acknowledged) cannot be annulled^d; what grounds have you for saying to Him whom the Father has sanctified and sent into the world, 'You blaspheme,' because I said, 'I am Son of God'? If I do not the works of My Father, do not believe Me. But if I do (the works), even should you not believe Me, believe the works; in order that (by at least some means) you may recognize and believe^e that I am in the Father, and the Father in Me." (Thus Jesus persevered in setting forth in Jerusalem the primary doctrine of His Divine Sonship, but they were still obstinate) and they sought again to seize Him, but He went out beyond their power^f, and departed back again along the other side of the Jordan (not to the same place, but) to the place where John was at first baptizing, and there He abode (in North Peræa. There is a marked distinction between the teaching of Jesus in Jerusalem at the present and the previous feast and His teaching in other places. In the former He

^d λυθῆναι.^e πιστεύετε.^f χεῖρός.

sets forth His own office and Divine nature to draw opponents into the kingdom. In the latter He instructs acknowledged followers how to live acceptably in the kingdom).

Chapter lxxxbii.

The Ministry of Jesus during His Second visit to North Peræa, along the other side of Jordan.

(WHILST Jesus abode^a in North Peræa,) many¹ (who had heard the testimony of John) came to Him and said that John did no miracle, but all that John said about this Man was true; and many there^b believed in Him. A certain² man (whom the author knew but whose name he withholds) said to Him, "Lord, are there few who are in a state of salvation?" But He (instead of a reply to the inquisitive question of the man, admonished the people "to work out their own salvation," and) said to them, "Earnestly strive^c to enter (the state of salvation) through the narrow gate (of repentance and self-denial); because many, I tell you, will seek to enter (that state by other means), and shall not prevail^d (thereby). From the time that the master of the house has arisen, and shut the door, and you have begun to stand

^a App. 135.

¹ John x. 41.

^b App. 137.

² Luke xiii. 23.

^c ἀγωνίζεσθε.

^d ἰσχύσουσιν.

without and to knock at the door, saying, 'Lord, Lord, open to us,' and He has answered you, 'I know you not whence you are;' from that time (the whole scene will be changed, Jesus will be despised and mocked no more) you shall begin to say, 'We have eaten and drunk in Your presence (of the Passover or the Eucharist), and You have taught in our broad streets.' He will say, 'I tell you, I do not know you whence you are; stand apart from Me, all you workers^e of unrighteousness.' There (outside the door) shall be the weeping and gnashing of teeth, whenever you see Abraham, Isaac, Jacob, and all the prophets in the kingdom of God (in the eon of blessedness), but yourselves cast out. Men shall arrive from the east and from the west, from the north and from the south, and shall recline (at banquet) in the kingdom of God. (There shall be no lack of numbers,) and lo, there are last (now) who (then) shall be first, and there are first (now) who (then) shall be last." (Jesus upon a future occasion at the same place in Peræa enforced this maxim, which appears to be in some way characteristic of His teaching to His followers there who were not unwilling hearers, but slothful doers of the word.)

^e ἐργάται ἀδικίας.

Chapter lxxxviii.

The Pharisees in concert with Herod attempt to drive Jesus out of that district.

ON¹ that day certain of the Pharisees (being offended at His remarks and jealous at the manner in which the people received His teaching, consulted with Herod or the Herodians as they had done upon a former occasion, and) came to Him and said, "Go out, and proceed hence, because Herod wishes to kill You." He replied, "Do you proceed and tell that fox," (who was glad in any way to rid himself of One who he feared might be John the Baptist risen from the dead,) "Lo, I cast out dæmons and make cures perfect to-day and to-morrow^a, and on the third day I am (Myself) made perfect," (by the proof which He then should give that He was the resurrection and the life.) "At all events I must needs go on My way to-day and to-morrow^a, and the next day, (He intimates that He had a certain time of His own, and was in no fear of death from Herod,) for it is not to be expected that a prophet should perish outside^b Jerusalem." (John the Baptist had been excluded from the category of prophets by the declaration that he was "greater than a prophet." Jesus however

¹ Luke xiii. 31.^a App. 136.^b ἔξω.

knew that Jerusalem would be the place of His own death, and therefore He lamented her consequent fate.) “O Jerusalem, Jerusalem, she who kills the prophets, and stones those who have been sent to her, how often I have wished to gather your children as a hen gathers her brood under her wings, and you would not! Lo, your house (of God) is left to you desolate. Amen (assuredly), I tell you, that you shall not see Me” (He would not visit Jerusalem any more) “until the time has arrived when you shall say, ‘Blessed is He who comes in the name of the Lord.’” (This exclamation His disciples who met Him actually used at His next entry into Jerusalem. But the words of the prophecy await a more general and ultimate fulfilment in ages yet to come.)

Chapter lxxxix.

Messengers arrive from Bethany.

(ABOUT the time that Jesus was making known His indifference to the threats of Herod and the Pharisees, messengers arrived from Judæa, for) there¹ was a certain man sick (namely), Lazarus, of Bethany, of the town of Mary and Martha her sister. It was Mary who (a few weeks after)

¹ John xi. 1.

anointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick. His sisters therefore sent to Him, saying, "Lord, lo, he whom You love is sick." When Jesus heard it, He said, "This sickness is not to death, but for the sake of the glory of God, in order that through it the Son of God may be glorified." Jesus loved^a Martha, and her sister, and Lazarus; when however He heard that he was sick (but knew in Himself that the sickness was not unto death), He then abode in the place where He was two days, (that day, and the next being a Sabbath. Thus Jesus delayed His departure for Bethany until all expectation of His arrival there had subsided, and the opportunity for His enemies to plot against His life was put aside. At this period of His ministry Jesus never approached Jerusalem without due precautions against the violence of His enemies.)

Chapter xc.

Jesus proceeds with His ordinary work.

It happened¹ on the Sabbath day, whilst He was entering into the house of one of the chief of the

^a ἡγάπα, as God loves, not ἐφίλει, with human affection.
App. 270.

¹ Luke xiv. 1.

Pharisees to eat bread, and they were keeping watch upon Him, lo, there was before Him a certain man with the dropsy. Jesus (still practising in this district the second section of His fourfold ministry) asked of the lawyers and Pharisees, "Is it lawful on the Sabbath to heal?" But they were silent. And having taken the man to Himself, He healed him, and dismissed him; and replied to them (as upon other like occasions), "Whose ass or ox among you shall fall into a well, and he will not draw him out on the day of the Sabbath?" (And should not Jesus save one of His own sheep?) They were unable to reply to Him against these words.

He then (finding that here also the Jewish party would not respond to teaching and miracles) spake a parable to those who had been invited, observing how they were choosing out the chief couches; "Whenever you have been invited by any one to a marriage, do not recline upon the first couch, lest a more honourable man than you may have been invited, and (upon his arrival) he who invited you and him shall say to you, 'Give this man place;' and then you begin with shame to take the lowest place. But when you have been invited, go and recline in the lowest place, in order that when he comes, who has invited you, he may say to you, 'Friend, come up higher (towards myself).' Then shall you have glory before those who are reclining at meat with you. Because

every one who exalts himself, shall be abased, and he who humbles himself shall be exalted."

He said also to the person who invited Him to the feast, "Whenever you make a dinner or a supper, do not invite your friends, nor your brethren, nor relatives, nor rich neighbours; lest they also invite you again, and you have a return. But when you make a reception, invite the poor, the maimed, the lame, the blind; and you shall be blessed, because they have no power to make a return. For a return shall be made you in the resurrection of the just," (when men shall feast with Abraham, Isaac, and Jacob, as the Jews believed.)

One of the guests who heard these things said (in reference to this feast), "Blessed is he who shall eat bread in the kingdom of God." Jesus replied to them (showing by a parable that many who were expecting this blessedness would fail to obtain it), "A certain man made a great supper, and invited many; and at the hour of supper he sent his servant to say to those who had been invited (namely, those who had known the prophecies relating to the coming of the Messiah, but had disregarded them), 'Come, for by this time all things are ready.' But all began with one^a purpose to excuse themselves. The first said, 'I have bought a field, and have a necessity to go out (of town) and see it; I request you have me

^a ἀπὸ μᾶς.

excused.' Another said, 'I have bought five yoke of oxen, and I am setting out to prove them; I request you have me excused.' A third said, 'I have married a wife, and for this reason I am unable to come.'" (In this district, where there was no open opposition to the Mission of Jesus, the Pharisees and others remained out of the kingdom, because they were actively engaged in the ordinary business of life, and disregarded His teaching.)

"That servant upon his arrival reported these things to his master. Then the master of the house was angry, and said to his servant, 'Go out quickly into the broad ways and lanes of the city, and bring in here the poor, both maimed, and lame, and blind' (namely, the sheep which the house of Israel had lost, and whom the Apostles had received commission to gather in). The servant reported, 'Lord, it has been done as you commanded, and still there is room.' Then the Lord said to the servant, 'Go out into the roads and the hedges (places beyond the limits of the city or Mosaic covenant, that is among the Gentiles), and constrain them to come in, in order that my house may be filled.'" (Thus it was intimated that the banquet would be filled, but not by those who had been originally invited. There were in and about Gadara Gentiles as well as Pharisees, and lost sheep of the house of Israel. Jesus after the parable further addressed the

guests,) “ For, I tell you^b, that none of those men (Jews) who had been invited (and had slighted the invitation) shall taste of My supper” (namely, that in His kingdom. Therefore they need not deceive themselves who were talking about the blessedness of eating bread in the kingdom of God in heaven, that is in the eon of blessedness, but declined to enter that kingdom on earth.

Thus the Sabbath closed, and the instruction given at that place also closed. It was made apparent that the heathen would not only be invited, but would also enter into the blessings of the Messiah’s kingdom, whilst the children of the kingdom who rejected His teaching here must be rejected from the banquet in heaven hereafter).

Chapter xci.

Jesus sets out for Bethany.

(On the morrow after the Sabbath He prepared to set out for Bethany, for) in the next place¹ after^a this (namely, after His abode of two days) Jesus said to His disciples, “ Let us direct^b our way into Judæa again.” The disciples (both show an unwillingness to go, and dissuade Him from the undertaking. They) reply, “ Master, the Jews

^b App. 138.

^a ἐπειτα μετὰ τοῦτο. App. 139.

¹ John xi. 7.

^b ἄγωμεν.

were but now seeking to stone You, and do You go there again?" Jesus replied, "Are there not twelve hours of the day? Should any one walk in the day, he stumbles not, because he is able to see the light of this world. But should any one walk in the night, he stumbles, because the light is not in it" (namely, this world. It was still His day; the hour of the powers of darkness, when Messiah should be "cut off" had not yet arrived; He was therefore incurring no danger in going into Judæa, so long as He went on duty prudently).

Thus He spoke, and after this He said to them, "Our friend Lazarus has fallen asleep, (he died on that day;) but I am setting out, in order that I may awake him." (Jesus now declares His intention of going alone.) The disciples reply, "Lord, if he have fallen asleep, he will be in (a state of) safety," (and there was no need for going.) Jesus had spoken about his death, but they thought that He was speaking about the rest of sleep (for Jesus did not appear to be grieved at the death of Lazarus). Therefore Jesus then said to them in plain words, "Lazarus has died, and I rejoice on your account that I was not there, in order that you may believe; but let us direct our way to him." (He gives them full information of the facts, and a second invitation to accompany Him.)

Thomas therefore, who was called Didymus, said to his fellow-disciples, "Let us also direct our way, in order that we may die with Him." (It does not however appear in the sequel that the Apostles listened to Thomas, or that they were found worthy to go with Him. There seems also to have been a general impression among the people that Jesus was running great risk of His life in undertaking a journey to Bethany, so that) large^c multitudes also set out with Him, but when Jesus had turned round (and wished to convince them that if the Apostles were not able to accompany Him, much less would they be, who had as yet the very first steps to take in His service), He said to them, "Whoever comes to Me, and renounces not his own father, his mother, wife, children, brothers, sisters, and still more his own life, is not able to be My disciple; and whoever bears not his cross (that which falls to his lot), and comes not after Me, is not able to be My disciple" (they must consider beforehand the sacrifice needful to be made). "For what man of you, wishing to build a tower, does not first sit down and reckon the cost, whether he has what is needful for the completion; lest after he has laid the foundation, and has not means to finish it, all who look upon it should begin to jeer him, saying, 'This man began to build, and has not means to finish.' Or what king going to engage with an-

^c ἀγόμεν.^e Luke xiv. 25.

other king in war, does not first sit down, and consult whether he is able by means^d of ten thousand, to meet him who is coming against him with twenty thousand (of his people)? And if not, whilst he is yet at a distance, he sends an embassy and inquires the conditions of peace. Thus therefore every one of you, who does not (count the cost and) take leave of all that belongs to him, is not able to be My disciple." (His disciples must be elevated in character and be the salt of the earth.) "Salt is a good thing, but if the salt has become insipid, with what shall its savour^e be restored? It is not serviceable for the soil nor for the manure heap, they cast it out." (Thus Jesus declines the company of followers who are not likely to salt the earth with the savour of their own devotedness.) "Let him hear who has ears (able) to hear."

(Jesus after thus warning them all not to accompany Him unless they were able to surrender themselves and their lives to His service, sets forward to Bethany; His disciples had declined the invitation to accompany Him, and His other followers were not worthy.)

^d ἐν, μετά.

^e ἀρτυθήσεται.

Chapter xcii.

Jesus arrives at Bethany and raises Lazarus.

(THE Evangelists do not state what became of the disciples*. They appear to have gone forward to Ephraim whilst Jesus arrived at Bethany alone, or with John only, who records^b the transaction.) When He¹ had arrived, He found that Lazarus had already been in the tomb four^c days. (Jesus set out the day he died^d, and arrived at Bethany on the fourth day.) Bethany was near to Jerusalem, about fifteen stadia distant; and many of the Jews had come to the women^e (who were) about Martha and Mary, in order that they also might comfort them about their brother.

Martha, when she heard (possibly from John) that Jesus was approaching, met Him, but Mary was sitting in the house. Martha therefore said to Jesus, "Lord, if You had been here, my brother had not died; but even now I know that whatever You may ask of God, God will give You." (She did not include the idea of the resurrection of a dead corpse in this present eon.) Jesus (takes her words in their fullest meaning, inclusive of that idea, and) says to her, "Your brother shall rise

* App. 140.

^b App. 140, sec. 5.¹ John xi. 17.^c App. 141.^d App. 141.^e τὰς περὶ.

again." Martha (who found she had given utterance to more than she actually believed, states what is her faith on that point, and) replies, "I know that he shall rise again in the resurrection at the last day." Jesus rejoined, "I am the resurrection and the life (a resurrection not confined to the last day); he who believes in Me, even should he be among the dead, shall live" (by the power of His resurrection). "And every one (from now) until the eon (of blessedness) who has life and believes in Me shall not die. Do you believe this?" She said, "Yea, Lord, I have (long) believed that, Thou art the Christ, the Son of God, who is to come into the world." After she had said this, she departed (without faith or hope in the immediate resurrection of her brother), and (receiving a command from Jesus) she called her sister Mary secretly, saying to her, "The Master is at hand, and calls for you." She, when she hears, rises quickly and comes to Him; for Jesus (to secure privacy) had not yet come into the town, but was in the place where Martha met Him.

The Jews therefore who were with her in the house, and were comforting her, when they perceived that Mary quickly rose up and went out (with the women¹), followed her, saying, "She retires to the tomb that she may weep there." Mary, therefore, when she came where Jesus was, and perceived Him, fell at His feet, saying, "Lord, if

¹ τὰς γυναῖκες, ver. 19.

You had been here, my brother had not died." (It is manifest that Mary as well as Martha had no faith or hope in the return of their brother to life. A truly distressing circumstance to Him, whose power of working miracles was readily called into action by the faith of those who sought His blessing. The thought, that they whom He loved in the flesh should fall short of His higher blessings, was painful to the tender heart of Jesus.) When He perceived her weeping (without faith or hope), and the Jews also weeping which came with her (in a like want of faith in His works), He was^a pained in His spirit. He was both agitated by His emotions and said, "Where have you put him?" They reply, "Lord, come and see." (The last sad consolation to the bereaved.) Jesus wept (over their disconsolate and faithless condition, not over the death of Lazarus, for He was "glad that He had not been there" to have prevented it). The Jews therefore said (supposing that He wept from mere human sympathy as a man), "Lo, what affection^b He had for him!" Some of them (who were His opponents) remarked, "Was not this Man able, who opened the eyes of the blind, to have effected that also this man should not have died?" Jesus therefore again pained within Himself (at the perception that friends had a lower estimate of His powers than enemies) comes to the tomb. It was

^a ἐνεβριμήσατο. App. 1:12.

^b ἐφίλει.

a cave, and a stone lay upon it. Jesus said, "Take away the stone." Martha, the sister of the dead (still unable to realize the fulness of the Lord's promise, "Your brother shall rise again"), says to Him, "Lord, already he stinks," (of which no doubt upon the removal of the stone all present became conscious,) "for he has been buried four days." Jesus replied, (and helped their unbelief by an allusion to His promise, but without effect,) "Have I not said to you, that if you would believe, your (mortal) eyes should see¹ the glory of God?" They then took away the stone where the dead was laid. (Whilst this was being effected, and all around were in ardent expectation, but without a definite faith or hope,) Jesus (mercifully supplied what was lacking in their faith, by His own intercession with the Father, and then) raised His eyes upward and said, "Father, I thank Thee because Thou hast heard Me; and I knew that at all times Thou hearest Me, but on account of the multitude who stand around I said it, in order that they might believe that Thou hast sent Me." After thus speaking, He called out with a loud voice, "Lazarus, (come) out hither." Then the man who had been dead came out (as far as he was able), bound feet and hands in grave clothes, and his face was bound around with a napkin. Jesus said to them, "Loose him, and suffer him to withdraw." (Jesus restored corruption to life,

¹ ὤψα.

but did not loose the grave clothes from the person of the restored. Lazarus was still a man, as much dependent upon the good offices of his fellows as before his death. Jesus, as He had Himself said, was by the raising of Lazarus, "made complete." He had at other times brought back the departed unto life before the decomposition of the body. In this case He restored the putrid carcase and reunited it to the living soul. This was the earnest of complete salvation.)

Many therefore of the Jews who came to Mary and beheld what Jesus had done, believed in Him. But some of them went away to the Pharisees, and told them what Jesus had done. The Chief Priests therefore and Pharisees assembled a council (of the Sanhedrim) and said, "What are we doing? (It is a fact that) this man does many wonders" (in proof of His claim to be the Messiah). "Should we thus leave Him (to proceed), all will believe in Him (and make Him king as they desire); and the Romans (in consequence) will come and take away both our place and nation." One of them, Caiaphas, being Chief Priest that year (in which office, after the deposition of Annas, he had been maintained by the Romans since the time of their first Procurator, appears at that instant to have been prophetically enlightened upon the truth, that "without shedding of blood there is no remission." This truth though not understood as suggesting to his mind that he was a sinner and

himself needed remission, suggested that some one must be found to pay the price of the redemption of Israel), said therefore to them, "You know^k nothing, much less do you consider that it is for our advantage that one man should die on the behalf of the people, and not that the whole nation should perish." This he did not say of himself, but being high priest that year he prophesied that Jesus was about to die on the behalf of the nation; and not for the nation only, but that the children of God who were scattered He should gather into one. (This is one of those sad cases where men in their office are called upon to minister the things of God, but are unable rightly to understand what it is they actually are ministering.)

From that day therefore they (who adopted with Caiaphas this political view of Divine truth) consulted together in order that they might slay Him. (First, as a national offering; secondly, as the accomplishment of a design they had long entertained against Him.) Jesus consequently no longer walked openly among the Jews, but departed thence to the district near the wilderness, to a city^l called Ephraim, and was there spending^m the time with His disciplesⁿ (who probably had been directed to meet Him there on His return from Bethany. We have now before us on the one side the Sanhedrim determined upon the

^k App. 143. ^l πόλιν. ^m διέτριβε. ⁿ App. 140.

death of Jesus at the first opportunity, and Jesus determined upon the accomplishment of His mission before He should be "cut off" as appointed by prophecy).

Chapter xciii.

The Abode of Jesus at Ephraim.

(THIS locality Jesus had Himself visited with the first section of the fourfold system during the first residence in Judæa. The second section also had been ministered by the twelve and the seventy, therefore the same circumstances and parties at once surround Jesus in this new residence, which troubled Him in Galilee or on the bank of the Jordan. The tax-gatherers are ready to hear Him, the Pharisees to object; hence arises the necessity of the third section, namely, parables for unbelievers, and private teaching for the disciples; and ultimately of the fourth section, namely, severe rebuke for the Jewish party.

Jesus does not appear to have been long at Ephraim before) all¹ the tax-gatherers^a and sinners (against the law of Moses) were in the habit of drawing near to hear Him. The Pharisees and Scribes murmured greatly, and said, "He receives^b sinners (into intimacy with Himself), and eats with

¹ Luke xv. 1.

^a App. 144.

^b προσδέχεται.

them." (The time had now arrived in the face of this opposition that Jesus should apply the third section of His fourfold system in this district. In order therefore to enlighten the Pharisee upon His own office and to encourage the publican in his penitence,) Jesus spake to them this parable^c (which exhibits Himself as the Good Shepherd sent to recover the lost sheep when astray through their own ignorance and folly, or through the negligence or knavery of the Jewish teacher), saying, "What man of you (how much more the Good Shepherd!), having one hundred sheep, when he has lost one of them, does not leave the ninety and nine (at the pasture) in the wilderness; and set out after the lost^d one until he find it? And when he has found it, he places it upon his shoulders, rejoicing. And when he has arrived at home, he calls together his friends and neighbours, saying to them, 'Rejoice with me, because I have found my sheep which^d was lost.' I tell you, that after this manner there will be joy in heaven over one transgressor when he repents, rather than over ninety and nine righteous (observers of the law according to the practice of the Pharisees) who have (as they think) no need of repentance.

"Or what woman who has ten drachmas^e, should she lose one drachma, does not light a candle, and sweep the house, and search carefully until she find it? And having found it, she calls

^c App. 145.^d τὸ ἀπολωλός.^e 6s. 3d.

together (the women who are) her' friends and neighbours, saying, "Rejoice with me, because I have found the drachma I lost" (for want of due care). In this manner, I tell you, there is joy before the angels of God over one transgressor when he repents."

(The first parable sets forth the love of Christ Himself as Head of the Church in seeking after lost^a souls. This second parable on the other hand, under the symbol of a woman lighting a candle and sweeping the house, illustrates the labours of the Church in reclaiming her members by a pure and a godly discipline; she lights her candle, that is, stirs up the gifts of the Spirit, in order that she may see how to bind and to loose. It is obvious that the doctrine of the remission of sins was alike the basis, both of the prophetic announcement by Caiaphas at Jerusalem, and of the present teaching of Jesus at Ephraim, when He lays down the principles upon which the penitent are received. He shows that the tax-gatherer or the sinner returning in penitence and love was more worthy in the sight of God than the Pharisee and Jewish teacher, who obeyed and enforced the letter of the law, but without charity. As Jesus advanced towards the great act of His priesthood it was needful that He should plainly enunciate and establish the doctrine of the forgiveness of sins as the result of that act. Further

^a τὰς φύλας.

^b ἀπώλεσα.

^c τὸ ἀπολωλός.

He illustrates in the following parable the fatherly care of God over all repentant men, even after they had run on to great excess in disobedience and perverseness. The truth that "God willed not the death of a sinner" was taught not only in the earlier exhortation of Jesus during "the acceptable year," "Repent, for the kingdom of heaven is at hand," but also in the midst of the present malevolence of the Jews.) He said, "A certain man had two sons. The younger of them said to his father, 'Father, give to me the allotted share of the property.' He then divided to them his living. Not many days after the younger gathered all together and travelled into a far country, and there squandered his property by living in a ruinous¹ manner. When he had spent all, there was a mighty² famine over that country, and he began to be in want, and went forth and joined himself to one of the citizens of that country, who sent him into his fields to feed swine (an employment of all others the most degrading to a son of Abraham). He greatly desired to fill his stomach from the food³ (the pods of the Carob tree) which the swine were eating, and no man gave to him (other sustenance. He began now to reflect upon his position and prospects). And when he had come to himself he said, 'How many hirelings of my father have a superabundance of bread, and I am (here) perish-

¹ δσώτως.² ισχυρός.³ καρτίων.

ing with hunger! I will arise and set out to my father, and will say to him, Father, I have sinned against heaven (my home), and before you (my father), and am no longer worthy to be called your son; make me like one of your hirelings.'

"He rose up, and arrived at his father's; and whilst he was still at a great distance, his father perceived him, and was moved with compassion, and ran and fell upon his neck, and kissed him. And the son said to him, 'Father, I have sinned against heaven, and before you, and am no longer worthy to be called your son.' (The father's forwardness was so great that there was no opportunity for the son to add his intended request, to be received as a hireling into his father's household.) But the father said to his servants", 'Bring out quickly the chief robe and clothe him (the robe of regeneration), and give him a ring for his finger (the seal of the Spirit), and sandals for his feet' (the Gospel of peace; for by the robe, the ring, and the sandals the freed man was distinguished from the slave). 'Bring also the fatted calf, and slaughter it; and let us eat and be merry, because this my son was dead, and has revived; and was lost, and has been found.' And they began to be merry. But his elder son was in the field (at his ordinary labour), and as he came and approached the house, he heard singing

and chorus dancing. And he called one of his children^a, and inquired what these things might be? He replied (showing by his words that he shared in his parent's feeling of offence), 'Your brother has arrived, and your father has sacrificed the fatted calf, because he has received him in sound^o health.' But he (like the Pharisees) was angry, and unwilling to enter. The father therefore came out and besought him, but he replied to his father, 'Lo, so many years I slave^p for you (as the Pharisees in the punctilious observance of the law), and have not at any time transgressed your command; but you have at no time given me a kid, in order that I (at home in my own family) might make merry with my friends. But when this your son (the tax-gatherer), who has devoured your living with harlots, arrived, you have slaughtered for him the fatted calf.' But he rejoined, 'Child, you are at all times with me (in mercy and blessing), and all my things are yours. We ought to make merry and rejoice, because this your brother was dead, and has revived; he was lost, and has been found.' " (In the conduct of the elder son the malignity of the Pharisees is aptly contrasted with the honest submission of the tax-gatherers and sinners in the younger son. In these parables there is portrayed the same state of the Jewish mind at Ephraim as in the late

^a τῶν παίδων αὐτοῦ. App. 146.

^o ὑγιαίνοντα.

^p δουλεύω.

argumentative discussions at the feasts in Jerusalem.)

Chapter xcib.

Jesus enlarges upon the Unfaithfulness of the Jewish Teacher.

(THE unfaithfulness of the Jewish teachers in their stewardship of the oracles of God was combined with their love of worldly advantage. They were serving Mammon whilst they professed to serve God. The same thing was before implied at Jerusalem by the hireling shepherds in the allegory of the good shepherd.)

Jesus¹ (within hearing of the multitude and the Pharisees) said to His disciples (Apostles and others), "There was a certain rich man (a man of the world), who had a steward^a (over his estates), who had been calumniated^b to him as squandering his property. (Whereas it appears in the sequel he did not rob his master, but was living upon the exactions he practised on the tenants: he accepted from them tenders for more than the price of the land upon his master's rent-roll. He was a clever rogue, who committed no act of robbery amenable to law.) When the master

¹ Luke xvi. 1. ^a οἰκονόμος, as at Luke xii. 42. App. 147.

^b διαβλήθη.

had called him, he said to him, 'Why do I hear this about you? Render the account of your stewardship, for you are not able any longer to be steward.' (The man of the world must stand fair with the world; report said his steward was a rogue, the master therefore dismissed him without proof of guilt.) The steward said within himself, 'What shall I do, for my master is taking from me the stewardship? To dig I have no strength, to beg I am ashamed.' (After some thought how he could obliterate the evidence of his injustice, and at the same time confer an obligation on the tenant in his own favour, he said,) 'I have determined what I will do, in order that, when I have been removed from the stewardship, they (the tenants) may receive me into their houses.' He called before him each of his master's debtors severally (tenants to whom he was letting the land at a higher rent than his master demanded), and said to the first, 'How much (rent according to his last tender) do you owe my master?' He replied, 'One hundred measures of oil?' But he replied to him, 'Take your tender^c, and sit down quickly, and write fifty' (which was the sum upon the rent-roll. Thus no evidence of his injustice would remain after he was gone; the tender and the rent-roll were now made to agree, and a favour was conferred upon the tenant, who for the future sat at a rent less than what in the tender he had

^c γράμμα.

voluntarily offered to pay). Then he said to another, 'How much do you owe?' He replied, 'One hundred measures of wheat.' But he said to him, 'Take your tender, and write eighty' (the sum upon the roll). And his master (a personification of Mammon, when he perceived what had been done) praised the unjust steward, because he had acted thoughtfully^d (for the future. He had secured from the tenant the means of sustenance by an obligation to the same amount as he before pilfered from him, and at the same time he exhibited to his master the tender in agreement with his rent-roll, and proved that he had not squandered *his* goods. The Pharisees and Scribes in like manner imposed all kinds of traditions and legal burdens upon God's people over and above His law, and added also various extortions. But they had no means of rectification before God, and would be utterly helpless and lost at the end of their stewardship, hence Jesus adds that) "the sons of this eon (of the world) are more provident and thoughtful^e than the sons of light (that is, than the stewards of God's truth) are for (the purposes of) their own^f generation" (that is, for the eon of blessedness. The one has made a reserve, the other has lost all, both present enjoyment and future hope.

Jesus drew further instruction from this parable for the benefit of His disciples, and said,) "I tell

^d φρονίμως. App. 147.

^e φρονιμώτεροι. App. 148.

^f τὴν αὐτῶν.

you (by honesty in this world's affairs), Make to yourselves friends (and not accusers) by means of the Mammon of injustice, that when you fail (from your office in this life) they (who have gone before you, and to whom you have been just) may receive you into their abode^ε for eons. He who is faithful in the least matter, is also faithful in much ; and he who is unjust in the least, is also unjust in much. If therefore you have not become faithful in the unjust Mammon, who will entrust to you that which is (proving itself) true ? And if you have not become faithful in another's (as stewards of God's mercy to man), who shall give you what shall become your own " (eternal possession ? If not faithful when in charge of the means of grace to others, they could not be trusted with the higher gift of life in themselves lest it should be abused). "No domestic is able to serve two masters : for either he will be estranged from the one, and love the other, or he will cling to the one, and despise the other. You are not able to serve God and Mammon." (Jesus taught His disciples that to be faithful expounders of the truth of God, and to be covetous of money like the Pharisees, are two services incompatible with each other.)

^ε σκηνάς.

Chapter xcb.

The Pharisees of Ephraim are openly opposed to the Teaching of Jesus.

THE Pharisees¹ also, who were fond of money, heard all these sayings, and showed the greatest contempt^a for Him. (But He showed that they, in being unjust stewards and hypocrites, were more contemptible than He.) He said to them, "You are persons who make yourselves (to appear like the steward in the parable) just before men, but God discerns your hearts. For that which (in their religion) is eminent^b among men is an abomination before God. The law and the prophets (as expounded by the Jewish teacher) were (the guide of men) until John; from that time the kingdom of God is preached, and every one forces^c his way into it" (without becoming a proselyte of the Temple, or submitting to the tradition of the elders). "It is however a thing easier to accomplish^d that the heaven and the earth should pass away, than that one jot^e should fall from the law" (however much it may be perverted by the Jewish teacher.

Jesus goes on to illustrate some points in which the law had been perverted, and first in

¹ Luke xvi. 14. ^a ἐξεμυκτήριζον. ^b τὸ ἐν ἀνθρώποις ὑψηλόν.
^c βιάζεται. ^d εὐκοπώτερον. ^e κεραίαν.

matters of divorce.) "For every one who divorces^f his wife (by a legal document), and marries another, commits adultery (and thus breaks the law); and every one who marries her who has been divorced from her husband commits adultery" (and also breaks the law. Thus the Jewish teachers, who gave facilities to divorce, were proved to be unjust stewards of the law of God, and worthy of dismissal from their stewardship.

Next in luxury and selfishness they were also unjust stewards of temporal goods, for they spent in self-indulgence not only what they held in trust as the almoners of God, but also the property of widows and orphans. The result of such conduct is illustrated in the following narrative of the biographies of two men, both of whom appear to have lived in that district, and were known to each other and to many of the hearers. The object was, first to show the consequence of selfish luxury in all; secondly, to correct the peculiar error in the teaching of the Sadducees, who affirmed that there was no separate state of the soul or spirit after death. For) "there was a certain rich man, who clothed himself in purple and fine linen, feasting sumptuously every day. And there was a certain poor man by name Lazarus^g (well known to Dives and his brethren), who had been cast at the porch (of his house) full of sores, and craving

^f ἀπολύων.

^g App. 149.

to be filled with the crumbs which fell from the table of the rich man. Moreover the dogs as they passed were licking his sores. It came to pass that the poor man died, and had been carried by the angels to the bosom of Abraham.

“ The rich man also died and was buried, and in Hades (the place of departed souls) he raised his eyes, being in torments, and sees Abraham at a distance (in Paradise), and Lazarus on his bosom. He (having no claims upon the services of Lazarus) called out, ‘ Father Abraham, pity me, and send Lazarus, in order that he may dip but the tip of his finger in water, and cool my tongue, because I am tormented in this flame ’ (of mine, that which was hell-fire to him).

“ Abraham replied, ‘ Child, remember that you reaped^h your good things in your life (of plenty and selfish indulgence), and Lazarus in like manner evil things (in his life of want and suffering). But now he is comforted hereⁱ (in the life for which he hoped), and you are tormented (by cravings for that life which is past and gone). In addition to all these things, a great chasm has been fixed between us and you ; in order that they who wish to cross over hence to you should not be able, much less should those from thence cross over to us.’ He said, ‘ I therefore request you, father, that you would send him to the house of my father, for I have five brethren, that he may

^h ἀπέλαβες.

ⁱ ὧδε.

give them evidence (of this state of things), in order that they also may not arrive at this place of (my) torment.' Abraham replied, 'They have Moses and the prophets, let them hear them.' He continued, 'No, father Abraham, but should one from the dead (the disembodied soul of the well-known Lazarus) set out to them (who as Sadducees did not believe in a separate state) they would repent. He replied, 'If they hear not (truth from) Moses and the prophets, neither will they be persuaded, though a man (as Lazarus of Bethany) had risen (body and soul) from the dead'' (and become a living witness of their reunion. Dives in the parable asks for Lazarus to return to earth on a message as a spirit. Jesus had already done more for the conviction of his brethren, He had given them from the dead a Lazarus to live upon the earth for thirty years^k in daily evidence of the resurrection of soul and body from the corruption of the grave. Thus concluded the discourses of Jesus to His disciples, to the multitudes, and to the Pharisees during His residence in Ephraim, in which He has shown that God was prepared to receive the penitent under all circumstances where conviction could be obtained, but that they who went on accepting and perverting the present and ordinary means of grace could not be recovered even by extraordinary means. The indomitable hardness of the human heart is

^k Epiphan. cont. Manich.

in no case to be laid to the charge of insufficient means. By the foregoing parables the responsibility of his own damnation is conclusively laid upon every unrepentant sinner. The removal of the Jewish teachers from their stewardship, of which they were here warned in parables, is three months hence repeated in the language of plain denunciation before the whole nation in the Temple on the last day of the public teaching of Jesus. As preparatory to denunciation the whole teaching at Ephraim has about it a certain clearing up of the character of God as just and righteous, merciful and long-suffering, but as One who will not screen the guilty.

This is the last missionary discourse to the people at large which is recorded to have been held beyond the walls of Jerusalem.

Jesus had now fulfilled His mission to all the cities and districts of the land of promise ; and as their circumstances required, He had applied to them the first, second, third, and fourth section of His fourfold system. He had done His work with the people in all places except Jerusalem, where the third and fourth section of His system had yet to be applied. Until therefore the time came for Him again to teach in the Temple, Jesus applied Himself to the instruction and confirmation of His Apostles and followers).

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Chapter xcvi.

The Necessity of Scandals in the Kingdom on Earth.

JESUS¹ then (proceeded to explain the unsatisfactory state of things which they saw, and) said to His disciples, "It is inadmissible that there should not come scandals (or causes for error such as existed among the Pharisees and Jewish party). But alas for him through whom they come! It were profitable for him if a millstone were laid^a around his neck, and that he had been cast into the sea, rather than he should scandalize one of these little ones" (or younger disciples.

The Apostles and disciples were directed to remove scandals from among themselves, and especially an unforgiving spirit). "Give attention to yourselves; and should your brother sin against you, rebuke him; and should he repent, forgive him; and should he seven times in the day sin against you, and seven times in the day return to you, saying, 'I repent,' you shall forgive him." (Similar precepts had been enunciated to the Apostles before they left Galilee. They however still felt themselves unable to come up to the measure of such charity, and) the Apostles said to the Lord, "Add^b for us faith" (to the other gifts with which He had commissioned them. They had

¹ Luke xvii. 1.

^a περίκειται.

^b πρόσθε.

received all graces as gifts which cost them nothing, and did not perceive that faith and charity were the growth and produce of a self-denying soul). But the Lord replied, "If you had faith as a grain of mustard seed, you would say to this sycamine (mulberry) tree, 'Be uprooted and planted in the sea,' and it would have obeyed you." (But that would help them little, apart from an all-absorbing love and devotion to duty, which He shows in the following parable to be a general principle between master and servant, and the general principle of His kingdom.) "Who is there of you, having a servant attending the plough or the flock, who will say to him forthwith on his arrival from the field, 'Pass on and recline at your supper;' but will not say to him, 'Prepare something; I will sup, and gird yourself and wait upon me, whilst I eat and drink; and after that eat and drink yourself.' Does he thank that servant because he performed his commands? I think not. So also you, when you have done all that has been commanded you, say, 'We are unprofitable servants, we have done what it was our duty to do.'" (It was humility and a general charity engendered from a sense of unfulfilled duty, or at least of duty inefficiently fulfilled, that was wanting in their character. In fact they did not yet fully appreciate their position as His Apostles. They had declined to accompany Him to Bethany, and they were hoping for places of honour and emolument

in a temporal kingdom. They did not perceive that His kingdom was not a series of services and rewards, but a state of spiritual relation to God, who would after they had laboured in the field of the world employ them in offices nearer His own Person and Presence.

This is the last recorded discourse of Jesus with His disciples at Ephraim. His work however of fortifying their minds for the coming hour was not yet accomplished.)

Chapter xcvi.

Jesus leaves Ephraim, to prepare for His last Journey to Jerusalem, and passes through the midst of Samaria and Galilee.

(THE precise time Jesus remained at Ephraim is not on record, He travelled thence across Samaria into Galilee. About two months after His arrival at Ephraim He is reported to be at a village upon the confines of Samaria and Galilee, and on His last journey up to Jerusalem.) For it¹ came to pass, in setting out for Jerusalem, that He Himself passed through the midst^a of Samaria and Galilee (in succession, and as He so passed He collected followers from Galilee, and set out towards Jerusalem). Upon His entering^b into a certain

¹ Luke xvii. 11.

^a App. 150.

^b App. 151.

village (near the borders of Galilee) there met Him ten lepers, who stood at a distance, and raised their voice, saying, "Jesus, Master, pity us." And when He perceived them, He said to them, "Set out, and show yourselves to the priests." And it happened whilst they were withdrawing themselves (for that purpose) that they were cleansed. One of them, when he perceived that he was healed, turned back, glorifying God with a loud voice, and fell upon his face at the feet of Jesus, giving Him thanks ; and he was a Samaritan. But Jesus replied, "Were not the ten cleansed ? but where are the nine ? There have not been found those who turned back to give glory to God, except this man, a foreigner." He said to him, "Arise and proceed (to the priest) : your faith has saved you." (The Samaritan in obedience set out to the Jewish priest when ordered to do so, and believed that salvation was of the Jews. Thus whilst Jesus taught the Samaritans where to find salvation, He also instructed His Apostles who were with Him at this village in the power of faith, even should it be such as a Samaritan might attain to. Jesus proceeds to cross the Jordan into Peræa with His disciples.)

Chapter xciii.

*Jesus halts in Peræa, and instructs His Disciples
with reference to future times.*

(THIS appears to be the place where two years before Jesus gave mission to the twelve disciples, and possibly the place from which two months before He set out alone for Bethany. Both here and during the whole of this journey to Jerusalem the Pharisees and Jewish party do not attack Jesus. They appear to have been, as in Jerusalem, overawed by the great multitude of followers which He had gathered around Him, and who were disposed to support Him, some as the Messiah, others as a temporal prince. Whilst however He is halting at this place,) Jesus¹ was questioned (but without open malevolence) by the Pharisees (upon a subject in which His disciples and followers were at that time deeply interested; namely, the development of His future kingdom. They ask,) “When does the kingdom of God come?” (He warned them that the kingdom of God would not be enjoyed by them at all in their present frame of mind.) He replied, “The kingdom of God comes not with a clandestine^a watch,” (which they were keeping upon His actions and words, nor with outward show and

¹ Luke xvii. 20. ^a παρατηρήσῃς. Luke xiv. 1; xx. 20.

display such as gratify human ambition.) “They shall not say, ‘Lo here!’ or, ‘Lo there!’ For lo, the kingdom of God is within^b you” (in their conscience, which the Father moves to repentance and faith. Clearly therefore, however near the kingdom might have drawn to them by the Father’s mercy, they had not entered into it; when “the Spirit had been present to heal them,” they were not healed. They felt not the beginning of the restoration of God’s image within themselves, or they had not asked this question.

Jesus, now that His first advent was drawing to a close, took this opportunity of promising to believers His second presence on the earth^c. He sets forth the circumstances under which He should be present to His faithful people in evil times. A like teaching, as appears in the sequel, followed^d the last section of the fourfold system in Jerusalem). He said to His disciples, “The days shall come, when you (in great trouble) shall desire to perceive (as then present) one of the days of the Son of Man, and shall not see it. Men indeed will say to you (who are then alive), ‘Lo (He is) here!’ or, ‘Lo there!’ Do not depart (to the place), nor pursue (their advice), for as the lightning which lightens from the one part under heaven shines to the other part under heaven, so shall also the Son of Man be (suddenly visible to

^b ἐντός. Deut. xxx. 14. App. 125.

^c παρουσία.

^d Matt. xxiv.

all who can see Him in the day of His presence on the earth). But first He must suffer many things, and be rejected by this generation.”

(After the above allusions to His presence on earth amongst the faithful, Jesus went on to say, with respect to the subsequent manifestation of that presence to the world,) “As it came to pass in the days of Noah, so will it be also in the days of the Son of Man. (Noah had intimation of the coming deluge and was ready; the world was unprepared.) They were eating, drinking, marrying, giving in marriage, until the day when Noah entered into the ark, and the flood came and destroyed them all. In like manner also as it came to pass in the days of Lot (who was warned to prepare for the coming destruction of Sodom); they were eating, drinking, buying, selling, planting, building; but in the day when Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. After this manner shall it be in the day when the Son of Man is revealed (to the world). In that day (when the faithful perceive “the sign of the Son of Man”) whosoever shall be upon the top of the house, and his chattels in the house, let him not descend to take them; and he who is in the field, in like manner not return for what he has left behind. Remember Lot’s wife.” (The destruction of Sodom and the troubles at the second manifestation of the Son of Man have the like charac-

teristics of evil times.) “Should any one seek (in that dread day) to make safe^e his own soul, he shall lose it (in darkness and misery); and should any one lose it (for the Gospel’s sake), he (by that act) shall bring it^f into life (and glory). I tell you (so unlooked for shall be the manifestation of the Son of Man), that there will be two men in that night (reclining) upon one couch, the one shall be taken along (with Him), and the other will be left. Two women will be grinding at the same place, the one shall be taken along (with Him), and the other will be left. Two men shall be in the field, the one shall be taken, and the other left.” They inquire, “Where, Lord?” He said to them, “Where the carcase^g is, there also will the vultures be gathered.” (As the vultures descend wherever the carcase falls, so will Jesus be at hand to take the faithful to Himself wherever they may be found on earth, and will rescue them from the necessities of the latter days. With this insight into the future, Jesus breaks off the present subject, to be enlarged hereafter upon the Mount of Olives. He has however revealed two distinct points in the future time. One, a presence with the faithful in the great tribulation before His manifestation to the world. The second, a gathering of the faithful to Himself in that manifestation.

After some interval Jesus proceeds with the instruction of His disciples and numerous followers.

^e περιποιήσασθαι.

^f ζωογονήσει.

^g App. 152.

He sets forth the necessity of persevering prayer in all times of trial and difficulty, but especially in those latter times to which He had alluded.) He^a spake a parable to them with the object that they ought on every^b occasion to pray (for help), and not to be faint-hearted (under trial or difficulty); saying, "There was a certain judge (a municipal magistrate) in a certain city, having neither fear for God, nor respect for man. And there was a widow in that city, who was continually coming to to him, saying, 'Give me judgment, (and deliver me) from the suit of my adversary' (the plaintiff). He was unwilling for a time; but afterwards he said in himself, 'Although I have no fear for God, nor regard for man, yet on account of the trouble this widow gives me, I will give her judgment, in order that she may not by coming perpetually bring discredit^c upon me.'" (Although his conscience was hardened against all sense of duty to God and man, yet he felt himself to be amenable to the public opinion of the world.) The Lord said, "Hear what the judge, in his (avowed) injustice^d, says, And will not the God (of justice) give judgment on behalf of His elect, who call to Him day and night, though He be long suffering over them" (and delay His judgment against their adversaries? Shall not the importu-

^a Luke xviii. 1.

^b ὑποκρίνεται.

^c πάντοτε.

^d ἀντιδίκου.

^e (ἕνεκα) τῆς ἀδικίας.

nity of the Church prevail in prayer, and the expectancy of the heavenly hosts be gratified ?). “ I tell you He will in haste exact satisfaction on their behalf,” (when He begins, the work will be short.) “ At all events (in the midst of the avowed injustice and lawlessness of the latter days) will the Son of Man on His arrival find the faith^m upon the earth ?” (For faith is the ground of persevering prayer. Where there is not a true faith there can be no availing prayer. Jesus thus intimates that great will be the falling away ere the day of the Son of Man arrive ; but whenever there ascends to heaven a faithful prayer, it will even in that day be heard. The faithfulness of prayer Jesus further illustrates.) He also spake this parable to certain (of His disciples) who were confident in themselves because they were righteous (observers of the law), and set the rest at nought ; “ Two men” went up into the Temple to pray : the one a Pharisee, and the other a tax-gatherer. The Pharisee took his^o station by himself (in due form, with eyes and hands raised towards heaven), and thus prayed, ‘ O God, I thank Thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this tax-gatherer ; I fast twice in the week, I pay tithe of all that I acquire.’ And the tax-gatherer stood^p (as he was) at a great distance, and was unwilling to raise even his eyes towards

^m τὴν πίστιν.

^o σταθείς.

ⁿ App. 153.

^p ἐστώς,

heaven, but (with his hands) struck upon his breast, saying, 'God be favourable to me a sinner.' I tell you this man went down to his house justified (by that pardon which he sought) rather than the other (who felt no need). Because every one who exalts himself shall be humbled; and he who humbles himself shall be exalted." (The humility of the tax-gatherer was the primary ground of his acceptance. The need he felt secured the gift of mercy he asked for. The conceit of the other in his own superiority profited him nothing. The self-righteous cannot be heard in prayer.)

Chapter xcix.

The Acceptableness of Little Children.

(JESUS now made ready to proceed on His journey towards Jerusalem, and possibly had intimated that He should not see these people again in the flesh. As therefore on His first visit they received^a Him favourably, and on His second had accompanied Him on the way when He went to raise Lazarus, so) now they brought¹ to Him (for a parting blessing) little children^b, that He might² touch them, lay³ His hands upon them, and pray.

^a App. 54, 122.

¹ Matt. xix. 13. Mark x. 13.

^b *παιδιά*.

² Mark x. 13.

³ Matt. xix. 13.

But⁴ the disciples rebuked those that brought them. They brought⁵ also infants^c that He might touch them. But (again) when the disciples perceived it, they rebuked them. Jesus⁶ however when He perceived them was much displeased, and when⁷ He had called the little children to Himself, He said⁸, "Suffer the little children^d to come to Me, and do not hinder them from coming; for of such is the kingdom of God and of heaven. Amen⁹, amen (most assuredly), I tell you, Should a man (an adult) not receive the kingdom of God as a little child^d (receives it), he shall not enter therein." (The adult must remove from his conscience actual transgressions by repentance and pardon before he can be admitted to sonship with God as a little child in his guilty nature only.) When¹ Jesus had taken them up in His arms, (or according to their age) put² His hands upon them, He blessed³ them and proceeded⁴ thence (on His journey. When Jesus first visited this place as He journeyed to the second Passover, He returned thanks to the Father for the success of His mission. He now leaves upon the children the powerful effects of His touch and His blessing:

⁴ Matt. xix. 13. Mark x. 13. ⁵ Luke xviii. 15.

^c βρέφη. App. 154. ⁶ Mark x. 14. ⁷ Luke xviii. 16.

⁸ Matt. xix. 14. Mark x. 14. Luke xviii. 16.

^d παιδία. ⁹ Mark x. 15. Luke xviii. 17.

¹ Mark x. 16. ² Matt. xix. 15. Mark x. 16.

³ Mark x. 16. ⁴ Matt. xix. 15.

“Blessed are the people who have the Lord for their God ”).

Chapter c.

The Journey through Peræa.

(WHILST Jesus was advancing,) lo, one¹ came and said to Him, “ Good Master, what good thing shall I do, that I may have life for eons ? ” (This man both discerned and confessed that Jesus was good.) He said to him, “ Why do you question^b Me about the good (Being) ? One is the good (Being), God. (Jesus was suggesting His own Sonship with the Father, in order that in His goodness this man might recognize the Father.) If you wish to enter into life, keep the commandments.” (Jesus was treating this man as He treated the Samaritan woman. When the idea of goodness did not help him to a true faith, He accepted him as he was, a keeper of the law, and sought to introduce him into a better acquaintance with Himself.) The man says to Him, “ What ” (commandments) ? Jesus replied, “ Thou shalt do no murder ; Thou shalt not commit adultery ; Thou shalt not steal ; Thou shalt not give false evidence ; Honour thy father and mother ; and,

¹ Matt. xix. 16.

^a App. 155.

^b ἑρωτᾷς περὶ τοῦ ἀγαθοῦ, εἰς ἕσταν ὁ ἀγαθός.

Love thy neighbour as thyself." As Jesus² advanced^c on the way, the man who was a ruler³, (and had as he supposed kept the commandments, was not satisfied with the reply, but) ran⁴ up to Him, fell upon his knees, and questioned⁵ Him again^d, saying^e, "Good^f Master, what having^g done or shall^h I do, that I may inheritⁱ (as his portion when he died) life for eons?" (He did not perceive that the life he asked for was received by men in the body, and had its commencement in the Gospel eon.) Jesus replied (still seeking to induce a perception of His Sonship as the first step towards that life), "Why do you call Me good? No one is good, except one, (namely) God." (Thus Jesus intimated to the man, that if he was sincere in calling Him "good," he must go forward and acknowledge Him to be "God." Jesus, reverting again to the actual condition of the man, said,) "You know the commandments: Do not commit adultery; Do not kill; Do not steal; Do not bear false witness nor defraud^j; Honour^k thy father and thy mother." The young man answered^l and said^m to Him, "Teacherⁿ, all^o

² Mark x. 17. ^c ἐκπορευόμενος. ³ Luke xviii. 18.

⁴ Mark x. 17. ^e Mark x. 17. Luke xviii. 18.

^d ἐπηρώτησε. ^f Luke xviii. 18.

⁷ Mark x. 17. Luke xviii. 18. ^g Luke xviii. 18.

⁸ Mark x. 17. ^h Mark x. 17. Luke xviii. 18.

⁹ Mark x. 19. ⁱ Mark x. 19. Luke xviii. 20.

¹⁰ Mark x. 20. ^j Matt. xix. 20. Mark x. 20. Luke xviii. 21.

¹¹ Mark x. 20. ^k Matt. xix. 20. Mark x. 20. Luke xviii. 21.

these have I kept from my childhood; in what^s am I yet behind?" When Jesus^s heard this and had looked¹ upon him (and discerned the honesty of his soul), He loved him, and said² to him, "Still one³ thing fails you, in one⁴ thing you are behind. If you⁵ wish to be perfect, withdraw⁶, sell⁷ your⁸ goods, all⁹ whatever¹ you have; and distribute² and give³ them to the poor⁴, and you shall have a treasure in heaven; and come hither and follow Me after you have⁵ taken up your cross" (of self-denial). The young man when he heard⁶ these things was downcast⁷ at the saying, and became⁸ very sorrowful, for he was very rich, and he went⁹ away grieving, for he had great possessions. (He refused to exchange the good things of Dives for the poverty of the beggar Lazarus, who was carried when he died by the angels into Abraham's bosom.) When¹ Jesus perceived that he had become very sorrowful, He said, "How hardly shall they who have wealth

- ^s Matt. xix. 20. ^o Luke xviii. 22. ¹ Mark x. 21.
- ^s Matt. xix. 21. Mark x. 21. Luke xviii. 22.
- ^s Luke xviii. 22. ⁴ Mark x. 21. ⁶ Matt. xix. 21.
- ^o Matt. xix. 21. Mark x. 21.
- ⁷ Matt. xix. 21. Mark x. 21. Luke xviii. 22.
- ^o Matt. xix. 21. ^o Luke xviii. 22.
- ¹ Mark x. 21. Luke xviii. 22. ² Luke xviii. 22.
- ^s Matt. xix. 21. Mark x. 21.
- ⁴ Matt. xix. 21. Mark x. 21. Luke xviii. 22.
- ^s Mark x. 21. ^o Matt. xix. 22. Luke xviii. 23.
- ⁷ Mark x. 22. ⁶ Luke xviii. 23.
- ^s Matt. xix. 22. Mark x. 22. ¹ Luke xviii. 24.

(and love their riches) enter into the kingdom of God! For it is easier for a camel to enter through the eye of a needle than for a rich man (with the riches he loves) to enter into the kingdom of God." Those who heard it said, "Who is able to be saved?" But He replied, "Things impossible with man are possible with God," (when men obey the injunction, "If riches increase, set not your heart upon them.") Jesus², after looking around, (now) said to His disciples, "Amen³ (assuredly), I say to you, How⁴ hardly shall a rich⁵ man, and they who have riches⁶, enter⁷ into the kingdom of God!" And the disciples⁸ were astonished at His words, (for they expected the restoration of a temporal kingdom to Israel of a splendour far exceeding the glory and riches of Solomon.)

Jesus replied to them again, "Children, how hard it is for those who have trusted in their riches to enter into the kingdom of God! And again⁹ I say to you, It is¹ easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God." (The man wholly employed on the things of this life, however often he may be called by God, enters not upon the work of the vineyard.) The² disciples,

² Mark x. 23.³ Matt. xix. 23.⁴ Matt. xix. 23. Mark x. 23.⁶ Matt. xix. 23.⁵ Mark x. 23.⁷ Matt. xix. 23. Mark x. 23.⁸ Mark x. 24.⁹ Matt. xix. 24.¹ Matt. xix. 24. Mark x. 25.² Matt. xix. 25.

when they heard it, were³ above measure astonished, saying among themselves, "Who then is able to be saved?" (for who is not engaged in the affairs of this life?) But Jesus looked earnestly upon them, and said, "With men (not drawn by the Spirit) it is impossible, but not with⁴ God; for⁵ with God all things are possible." Then⁶ Peter replied and began⁷ to say to Him, "Lo, we⁸ have left all and have followed You, what therefore⁹ shall there be for us?" (Jesus proceeds at some length to teach them; first, that no man who has laboured in the kingdom will lose his reward; secondly, that the amount of the reward will not be measured so much by the work done, as by the fitness and capacity of the man for the future purposes of God. Man's power to receive is the only limit to God's mercy.) Jesus answered¹ and said to them, "Amen (assuredly), I tell you, That you² who have followed Me (now upon earth), in the regeneration (of the world) when the Son of Man shall sit upon the throne of His glory, shall also take your seat upon twelve thrones, judging the twelve tribes of Israel." (As they were "fellow-

³ Matt. xix. 25. Mark x. 26.

⁴ Mark x. 27.

⁶ Matt. xix. 26. Mark x. 27.

⁸ Matt. xix. 27. Mark x. 28. Luke xviii. 28.

⁷ Matt. xix. 27. Mark x. 28.

⁵ Matt. xix. 27. Mark x. 28. Luke xviii. 28.

⁹ Matt. xix. 27.

¹ Matt. xix. 28. Mark x. 29. Luke xviii. 29.

² Matt. xix. 28.

labourers" with Him in the "regeneration" of Israel, so should they also assist in the judgment of Israel. But this promise does not assign them any place in the final glory of the Son of Man.) "There is³ no man who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or fields, for Me⁴, for the sake of the Gospel, for My⁵ name's sake, or for the sake⁶ of the kingdom of God, who shall not receive manifold more, (yea) a hundredfold⁷ now in this⁸ present time (if he desires them. "Seek first the kingdom of God, and all other things shall be added to you." It is not forbidden to a Christian man to have riches, but he "cannot serve God and mammon"), houses⁹, brethren, sisters, mothers, children, fields, (but) with persecutions; and¹ in the eon (of the Gospel) which is coming shall inherit² life for eons. Many³ who are first (to enter) shall be last (in reward), and the last (to enter shall be) first" (in glory, because they are "vessels of mercy prepared unto glory." God does not reward past services, but employs their future powers. Their early call to a knowledge of the truth and a long service in the kingdom would not secure them the

³ Matt. xix. 29. Mark x. 29. Luke xviii. 29.

⁴ Mark x. 29. ⁵ Matt. xix. 29. ⁶ Luke xviii. 29.

⁷ Matt. xix. 29. Mark x. 30.

⁸ Mark x. 30. Luke xviii. 30. ⁹ Mark x. 30.

¹ Mark x. 30. Luke xviii. 30.

² Matt. xix. 29. Mark x. 30. Luke xviii. 30.

³ Matt. xix. 30. Mark x. 31.

highest place. They could make no claim for sacrifices made or for services done. The higher offices of the kingdom are distributed upon other and higher principles. Jesus was at this time among the vineyards in Peræa, and further exemplifies this doctrine by a parable in which He shows two things : one suggested by the young rich man, the other by Peter's question. First, that the souls fit to be called to labour in the kingdom are those who are disentangled from the world ; and secondly, that the ministers to be rewarded are not they who have done the most work, but those whom God perceives to be fit for His future purposes because they with all their soul have employed for Him the gifts and talents hitherto received).

“ For the⁴ kingdom of heaven is like to a master of a house, who went out at daybreak to hire labourers into his vineyard⁵, and when he had agreed with the labourers for a denarius the day, he sent them into his vineyard. Upon his going out about the third hour, he perceived others standing in the market-place without work⁶ (unemployed), and said to them, ‘ Do you also withdraw into my vineyard, and what may be just I will give you.’ Upon which they departed. Again he went out about the sixth and ninth hours, and did in like manner. And when he went out

⁴ Matt. xx. 1.

⁵ App. 156.

⁶ ἀργούς.

about the eleventh hour, he found others standing without work^a, and says to them, 'Why have you stood here the whole day without work?' They reply, 'Because no one has hired us,' (and given them work.) He says to them, 'Do you also retire into my vineyard, and whatever may be right you shall receive.' (None of the persons received into the vineyard are supposed to be called off from occupations in which their thoughts and affections are fully engaged. They represent ministers and pastors who are called^b out of the world to labour in the Church and obey the call. They all enter under a like engagement, without promise of precedence or priority.) When the evening was come on, the lord of the vineyard says to his steward, 'Call the labourers, and pay them the hire (of a day's work), and commence (the payment) from the last up to the first.' When those came who entered at the eleventh hour, they received each one a denarius, (for they were ready to work from the earliest hour, and simply awaited the call. 'No one,' they said, 'has hired us.') But when the first came, they thought they were going to receive more, but they received also each a denarius. And when they had received it, they (put it down again, and) murmured against the master of the house, and (one of them) said, 'These last have wrought one hour, and you have made them equal to us, who have borne the burden

^a ἀργούς.^b See Ordination Service.

of the day and the hot wind, (to which the lower level of the Jordan is subject from the upland desert.) But he replied to the one (who spoke), 'Good' man, I do not wrong you. Did you not agree with me for a denarius? Take up^k your own (which was promised), and withdraw. It is my will to give to this last as I gave to you. Is it not in my power to do what I will in my own affairs'¹? Is your eye evil, because I am good?' After this manner (as He said before) shall the last be first, and the first last; for many are the called^m (to be ministers of the Gospel kingdom, who receive grace and the gifts of the Spirit which belong to that office), but few (are found so to use them in the work that they) are the chosen" (for the higher offices of glory. The precept is, Whatever your hand findeth to do, do it with all your might: when working for God they show that they are in God and God in them.

In this manner Jesus journeyed down the vale of the Jordan, and taught not the people at large, but His followers.

Since the last review of the mission of Jesus at Cæsarea Philippi, we have had a marvellous variety of teaching, adapted to the utmost variety of circumstance in the life and condition of men. The concluding scenes as they close in upon men of every class and character, convince us that the kingdom of heaven at least had come nigh unto

¹ 'Εταίρε. ^k ἀπορ. App. 157. ¹ ἐν τοῖς ἑμοῖς. ^m κλητοί.

them, and that the power of God had been among them. Their hearts no doubt burnt within them in consequence of His presence. The result was a penitent or a hardened heart. All became children of God or children of the evil one. There was no middle class, all were "vessels of wrath" or "vessels of mercy."

In the foregoing revelation of the mysteries of the kingdom, the rationalist may discern a cause for the failure of human reason in apprehending the mysteries of the Gospel. The sinner may be affectionately drawn to penitence and prayer. Moreover, the hopeful follower of Jesus may see in manifest contrast the distinctive marks of the kingdom and of this world, that "whatsoever is of the world is not of the Father." Nowhere will the loving Christian more fully acquaint himself with Christ, or discern the overflowing sympathy for men which at all times, and under all circumstances, pervaded His gentle bosom).

Chapter xi.

Jesus crosses the Jordan, and halts for the Night.

(ON former journeys to Jerusalem Jesus had trained His disciples from time to time, that they might be equal to the necessities of the several occasions. But now on this His last journey He

prepared them for a shock which tried their constancy to the uttermost. He now again, for the sixth time on record, sets before them His own sufferings and rejection, and for the fifth time His resurrection. The former to correct the generally received false notion of the Messiah's kingdom; the latter to lead them on in patience through present disappointment to a steady hope in the future. The present was a season of difficulty, both for the Teacher and the taught, for the Master and for the disciple.)

As Jesus¹ was going up to Jerusalem, He took the twelve disciples aside in the way privately. And when² He had taken the twelve along with Him (for the night), He said to them, "Lo, we are going³ up to Jerusalem, and all things which have been written by the prophets shall be accomplished in the Son of Man. For He shall be delivered to the Gentiles, and shall be mocked, and insulted, and spitted on; and when they have scourged Him they shall slay Him, and the third day He shall rise again." They understood none of these things, (which were so much aside of the mysteries of the kingdom lately taught them;) and this saying was hidden from them, and they did not recognize what was spoken, (so absorbed were they in the general false expectations of the speedy manifestation of a temporal kingdom. On the next morning,) when they

¹ Matt. xx. 17.² Luke xviii. 31.³ App. 158.

were³ on the road going up (from the Jordan) towards Jerusalem, and Jesus was going before them, they were amazed (at this persistent announcement of expected suffering in the very dawn of apparent triumph), and followed Him in fear. Jesus (in order to communicate further particulars) again took the twelve aside, and began to tell them (more in detail) what was on the point of befalling Him: "Lo, we⁴ go up to Jerusalem, and the Son of Man shall (in the first instance) be delivered to the Chief Priests and to the Scribes, and they will condemn Him to death; and (afterwards) they shall deliver Him to the Gentiles, who will mock Him, scourge Him, spit⁵ upon Him, and crucifying⁶ Him will put⁷ Him to death, and the⁸ third day He shall rise again." (Here is clearly defined the part the traitor, the Jews, and the Gentiles were severally to take, but the person of the traitor is not alluded to. The ministrations to His disciples were at this season a source of great anxiety, in order that He might preserve those whom the Father had given to Him through the difficulties and dangers of the coming time.)

³ Mark x. 32. ⁴ Matt. xx. 18. Mark x. 33.

⁵ Mark x. 34. ⁶ Matt. xx. 19. ⁷ Mark x. 34.

⁸ Matt. xx. 19. Mark x. 34.

Chapter cii.

Two of the Apostles are still intent upon self-aggrandisement, and ask to have the first places of dignity in His Glory.

(THE announcement lately made that the twelve Apostles should sit upon twelve thrones, judging the twelve tribes of Israel, gave rise again to the question of precedence.) Then the mother¹ of Zebedee's children (who appear to have been nearest of kin to Jesus on the mother's side) came to Him with her sons, prostrating herself, and begging something from Him. But He replied to her, "What do you desire?" She continues, "Say (command) that these my two sons sit, one on Your right hand, and the other on Your left, in Your kingdom." (She had a confused notion of "twelve thrones" and an earthly dominion, as understood by the Jews. Jesus appears to have returned no further reply to the mother, but) James² and John also, the sons of Zebedee, approached^b (who lately had been instructed in the eon of blessedness and glory), saying, "Master, we desire that You should do for us whatever we shall ask." And He said to them, "What do you wish that I should do for you?" And they said

¹ Matt. xx. 20.

² Mark x. 35.

^a App. 75, sec. 4.

^b προσπορεύονται.

to Him, "Grant to us that we should sit one on Your right hand, and the other on Your left, in Your glory." (They ask for a place in the glory of the eon of blessedness, when their mother had failed to obtain places of honour in the kingdom or judgment of the Gospel eon, or in a temporal kingdom.) Jesus' replied to them, "You know^c not what you ask. Are you able to drink the cup which I am on the point^d of drinking (the subject in which He was at that time instructing them), and to be baptized with the baptism with which I am baptized?" They say to Him (little knowing what they said), "We are able." Jesus said to them, "You shall drink My cup which I drink, and shall be baptized with the baptism with which I am baptized, (in the Gospel eon the disciple will be as his Lord,) but to sit on My right hand, and on My left (in glory), is not Mine to give except^e to them for whom it has been prepared by^f My Father," (who orders all things in the eon of blessedness, when "the Son has delivered up the kingdom to the Father, and God is all in all.")

When^g the ten heard it, they were vexed with the^h two brethren, James' and John. Butⁱ Jesus called them (in order to explain the difference between the Gospel eon and an earthly kingdom),

^a Matt. xx. 22. Mark x. 38.

^c App. 159.

^d μέλλω.

^e ἀλλά.

^f Matt. xx. 23.

^g Matt. xx. 24. Mark x. 41.

^h Matt. xx. 24.

ⁱ Mark x. 41.

^j Matt. xx. 25. Mark x. 42.

and said to them, "You know that the governors^o of the Gentiles, and those who appear¹ to rule the Gentiles, lord² it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever may wish to become great among you (in the eon of blessedness), let him be your minister (in the Gospel eon); and whoever may wish to become chief among you, let him be the servant of you all; as the Son of Man has not come to be ministered unto, but to minister (to others), and to give His soul a ransom³ (in exchange) for many." (Jesus thus delineates the features of the Gospel eon or kingdom as of a character wholly different from those of the eon of blessedness. In the former they are the servants of all, in the latter they attain to offices of dignity and glory. By these means the Apostles from time to time obtained glances into the great unknown future, which in all its circumstances was lying spread out before His universal ken.)

Chapter ciii.

Jesus arrives at Jericho and heals four Blind Persons.

It came¹ to pass, as He was drawing near to

^o Matt. xx. 25.

¹ Mark x. 42.

² Matt. xx. 25. Mark x. 42.

³ λύτρον.

¹ Luke xviii. 35.

Jericho^a (a city of about 100,000 inhabitants, five miles from the Jordan, and eighteen from Jerusalem), a certain blind man was sitting by the way side begging; and when he heard the multitude passing along, he sent to inquire what was that (noise he heard). They reported to him, that Jesus of Nazareth is passing by; the man (knew who Jesus was, and) called out, saying, "Jesus, Son of David, pity me!" (The people in Jericho had often seen Jesus pass through on His way to Jerusalem, but His ministry in that city has not been recorded.) Those in advance rebuked him, in order that he should be silent (and not interrupt the procession). But he (had faith as well as knowledge, and) called out so much the more, "Son of David, pity me!" And Jesus (having asked questions about the man) found a standing-place, and commanded him to be brought to Him; and when he came near Him, He further inquired^b, "What do you wish that I should do to you?" He replied, "Lord, that I may (recover power^c to) see." Jesus said to him, "(Recover power to) see: your faith has saved you;" and immediately he did (recover power to) see, and followed Him, glorifying God (for peace in his soul as well as for soundness of body). And all the people who perceived it gave praise to God. They came^d to Jericho; and^e after He entered, He passed through Jericho

^a App. 160.^b ἐπηρώτησεν.^c ἀναβλέψω.^d Mark x. 46.^e Luke xix. 1.

(without halting in the city). As they⁴ were going out of Jericho, (namely) Himself⁵ and disciples, and a considerable crowd, (probably near the gate,) a son of Timæus, Bartimæus the blind, was sitting by the way side begging; and when he heard that it was Jesus of Nazareth, he began to call out and say, "O Jesus, Son of David, pity me!" Many rebuked him, in order that he should be silent (and not intrude his wants at the time of this great triumphant entry into Jerusalem), but he called out so much the more, "O Son of David, pity me!" And Jesus stood still, and commanded him to be called. And they call the blind man, saying to him, "Be of courage, rise up, He calls you to Him." When he had thrown away his cloak, and risen up, he came to Jesus, who in reply said to him, "What do you wish that I should do for you?" The blind man replied, "Rabboni, that I may (recover power to) see." Jesus said to him, "Withdraw, your faith has saved you." And immediately he did (recover power to) see, and followed Jesus on the way. (It does not appear that he glorified God, as if he had received also spiritual mercies. The circumstances under which this blind man was healed are sufficiently distinctive^d and peculiar; they show that it was a separate, though similar, miracle to that which preceded it, and similar also to the two

⁴ Matt. xx. 29. Mark x. 46.

⁵ Mark x. 46.

^d App. 161.

which succeed. It was no unusual thing for four or more persons to be healed of any given disease at one time and place during the travels of Jesus of Nazareth, and especially in a population so large as that of Jericho.

By this time Jesus had made some progress from the city, and) a great⁶ multitude followed Him (on their way to Jerusalem), and lo, two blind men sat by the way side, (they were not the usual beggars of the gate, but men who in consequence of the former miracles had been brought and placed on the very road where Jesus was expected to pass;) when they heard that Jesus was passing by, they called out, saying, "Pity us, Lord, Son of David!" The multitudes rebuked them, in order that they should be silent, but they called out the louder*, "Pity us, Lord, Son of David!" And Jesus stood and called them, (for they were near, and there was no need that He should send for them, or for them to move from their seat.) He said, "What do you wish that I should do for you?" They reply, "Lord, that our eyes may be opened." Jesus, moved with compassion, (did not as before give the word, but) touched their eyes, and immediately their eyes did (recover power to) see (by being opened), and they followed Him. (The disease in the eyes of these men had been different from that of the other two.) And (after they had proceeded to some distance along

⁶ Matt. xx. 29.

^{*} *μᾶλλον.*

the road) lo, a' man' called Zacchæus by name, who was chief of the tax-gatherers, and was rich, was seeking to perceive which was Jesus, but was not able on account of the crowd, because he was small of stature. He therefore ran forward and ascended upon a white mulberry^s tree (or Egyptian fig, near his own country house), in order that he might perceive Him, because He was on the point of passing by that way. When Jesus came to the place, He looked up and perceived him, and said to him, "Zacchæus, hasten and descend; for I must abide^h to-day at your house." He hastened and descended, and received Him gladly (into his house); but all who perceived it murmured greatly, saying, "He has entered in to passⁱ the night with a sinful man." (What occurred within the house during the entertainment, we are not informed; doubtless many gracious words fell from the lips of Jesus, as upon other like occasions.)

But (at length the next day) Zacchæus, when he had found^k a standing-place, (removed all grounds of complaint that he was a sinner, and in the presence of all) said to the Lord, "Lo, half of my property, Lord, I give to the poor; and whatever I have unfairlyⁱ exacted from any one, I restore him fourfold." (In consequence of this confession,)

^r Luke xix. 2.

^r ἀνὴρ.

^s συκομορέαν.

^h μένειν. App. 162.

ⁱ καταλύσαι. App. 162.

^k σταθείς.

ⁱ ἐσυκοφάντησα.

Jesus replied, "To-day has salvation come to pass in this house, because that he also is a son of Abraham ; for the Son of Man came to seek and to save the lost."

(The soul of Zacchæus had been drawn by the Father to Jesus, whom he desired to see, he knew not why. Jesus at once made his acquaintance and became his guest. Zacchæus cemented for ever, by a hearty repentance and amendment of life, an acquaintance so graciously vouchsafed. Often beforetime had Jesus travelled past the house of Zacchæus, who was not then nigh the kingdom, though the kingdom was even then within reach. Now as He passed for the last time Jesus seconded the work of the Father, and made a special mission to the house. Blessed man who thus closed in with his Saviour at this the last opportunity !

How far distant the house of Zacchæus was from Jericho is not on record. The object of the stay appears to have been that Jesus early on the morrow might make a public entry into the Temple at Jerusalem, and thence might retire to Bethany for the Sabbath before the preparation began, that is, before three o'clock on the Friday. In the meanwhile) whilst they (the disciples and others) were^s listening to those things (namely, the conversation in the house of Zacchæus), Jesus added a parable, on account of His being near to

^s Luke xix. 11.

Jerusalem, and because they thought the kingdom of God was on the point of appearing forthwith^m. (Jesus therefore thought it needful clearly to show that His reign upon earth would be delayed until after He had ascended to the right hand of power, and His enemies had been made His footstool.) He said, "A certain man of noble birth set out into a distant country to receive a kingdom for himself and to return," (as both Herod the Great and Herod Archelaus had gone to Rome to obtain the kingdom of Judæa from the Romans.) "And having called ten of his own servants, he gave them ten pounds, and said to them, 'Traffic till I come.' But his citizens (over whom he wished to rule) hated him, and sent an embassy after him to say, 'We do not wish that this man should reign over us,' (as in fact the Jews had done against Archelaus and were ready to do against Jesus.) And it came to pass, upon his return after receiving his kingdom, that he commanded those servants to whom he had given the money to be called, in order that he might ascertain what trafficⁿ each had carried on. The first presented himself, saying, 'Lord, your pound has acquired ten pounds.' He replied, 'Well, good servant; because you have been faithful in a very little, know that you have authority over ten cities.' The second came, saying, 'Lord, your pound has made five pounds.' He replied also to

^m παραχρήμα.ⁿ τί διεπραγματεύσατο.

him, 'and be you over five cities.' The other came, saying, 'Lord, lo, (there is) your pound, which I had laid up in a napkin; for I was afraid of you, because you are a hard man; you take up what you have not deposited, and you reap what you have not sown.' He replied, 'From your own mouth I will judge you, O wicked servant. You knew that I was a hard man, taking what I had not deposited, and reaping where I had not sown.' (He knew that his master had a rightful claim upon his time and labour.) 'Why therefore have you not given my money to the table' (of the broker to be changed and invested? that is, enabled others to work, if he declined to work himself), 'that when I came I should have exacted it with interest' (at least)? He said to those who stood by, 'Take the pound from him, and give it to him who has ten pounds.' They reply, 'Lord, he has ten pounds.' (He continued,) 'For I say to you, That to every one who has shall be given; and from him who has not there shall be taken even what he has,' (and neglects to use. Such is the law of His kingdom.) 'At all events bring hither those my enemies, those who were unwilling that I should reign over them, and slaughter them before me.' " (The king both rewards his faithful servants and punishes his disobedient subjects. Thus Jesus affirmed the power and discipline of His kingdom, both over His own members faithful and unfaithful, as well as

over those who refuse to be subject to His rule. By this parable He also carried away the mind of His disciples from their present expectations of a temporal dominion to the hope of future power and glory, but preceded by a long interval of responsible and laborious trust during His own absence from earth.) After saying these things He set forward, ascending towards Jerusalem.

Chapter cix.

Jesus makes a Triumphal Entry into the Temple, and proceeds to Bethany on the Friday Evening.

(WHILST Jesus was on His way to effect a triumphant entry into Jerusalem, and to prepare the Temple by cleansing it to become the place of His concluding ministry,) the Passover¹ of the Jews was near, and many had gone up to Jerusalem out of the country before the Passover, in order that they might purify themselves. They (the Jews) were seeking therefore for Jesus, and said among themselves as they stood in the Temple, "What do you think, that He will not come to the feast?" For both the Chief Priests and the Pharisees had commanded that should any one ascertain where He was, he should give information, in order that they might take Him.

¹ John xi. 55.

And when^a they drew^a near to Jerusalem, and arrived^b at Bethphage at the Mount of Olives, then Jesus sent two disciples^c (not Apostles), saying, to them, "Go forward to the village on the opposite^d side, and forthwith you shall find an ass bound^e, and a colt with her; loose them and bring them to Me; and should any one say any thing to you, tell them, 'The Lord has need of them, and will forthwith send^f them'" (back to this place).

The whole of this came to pass, in order that what had been spoken by the prophet might be fulfilled, saying, "Tell the daughter of Zion, Lo, your King cometh to you, meek, obedient, and sitting upon an ass, and a colt the foal of a beast of burden^g." (The ascendancy of Jesus in the nation appears to have been at this time such that, had it been the appointed course of His mission, He could have established Himself as the popular Messiah. As it was, He constantly affirmed all power to be placed in His hands, and even when rejected and mocked, that He was their King and their God. His office of Prophet, Priest, and King was being developed in its own time and course.)

The disciples set forward and did as Jesus commanded them. They brought the ass and the colt, and placed upon^h them their clothes, and He sat upon^h them (the clothes); and the largestⁱ part

^a Matt. xxi. 1.

^c μαθητάς.

^e ὑποζύγιον.

^d ἀπέναντι.

^h ἐπάνω.

^a App. 163.

^c App. 164.

ⁱ πλείστος.

^b ἦλθον.

^f ἀποστείλει.

of the crowd strewed their garments in the way, and others were cutting down branches from the trees, and were strewing them in the way, whilst both the multitudes which went before, and those which followed, were shouting, saying, "Hosanna to the Son of David." (The address which had been used by some of the same people at Jericho.) "Blessed is He who is coming in the name of the Lord (Jehovah), Hosannah in the highest!" (The record does not mention the manner^k in which Jesus rode into Jerusalem by means of both animals, but simply records the fact; probably upon an extemporized litter borne by the two animals, and made of branches with clothes upon them.)

When He had entered into Jerusalem the whole city was in great commotion, "Who is this?" The multitudes replied, "This is the Prophet, Jesus from Nazareth of Galilee." And Jesus entered^l into the Temple of God, and cast out all who were selling and marketing in the Temple, and overturned the tables of the money-changers and the seats of those who sold doves; and said to them; "It has been written, My house shall be called a house of prayer, but you have made it a den of thieves." (The court of the Jews was now cleansed.)

Then (as at Jericho) blind and lame persons came to Him in the Temple, and He healed them. (At this visit to the Temple Jesus performed the last miracle

^k App. 164, sec. 3.

^l App. 165.

of healing in Jerusalem, and closed to them also the second section of His fourfold system.) But when the Chief Priests and Scribes (the Sanhedrim) perceived the wonderful^m things He had done (amongst others His riding into Jerusalem by means of an ass and her unbroken colt), as well as the children shouting in the Temple, and saying, "Hosanna to the Son of David;" they were vexed, and said to Him, "Do you hear what these are saying?" Jesus replied, "Yea, have you never read, 'Out of the mouth of babes and sucklings Thou hast ordained praise.'" Upon this He left them, and went out of the city to Bethanyⁿ, and pitched His tent^o there (for the Sabbath. The immediate object of the procession was probably to obtain a free access to the Temple for the purpose of cleansing it for His own future use in teaching the Jews. The prophetic or symbolical significance of the procession lies yet hidden in the depths of the future. Some condition of Jerusalem and her people may yet unravel the mystery. When the great amount of allegory and parable which accompanied the teaching of Jesus is considered, an idea is suggested to the mind that the riding upon the ass and her colt, so clearly attested in the words of prophecy and the Gospel narrative, suggest some future triumph when the Jew and Gentile shall be one in Christ, entering the Holy City side by side).

^m θαυμάσια.ⁿ App. 166.^o ἡυλίστατο.

Chapter cii.

Jesus spends the Sabbath at Bethany.

(JESUS arrived at Bethany after repeating the authoritative cleansing which He had applied to the Temple, for the purpose of teaching, in the first year of His mission. St. John informs us,) Jesus¹, before six^a days previous to the Passover (that is, on Friday evening before the Sabbath), arrived at Bethany, where was Lazarus, who had been dead, and whom Jesus raised from the dead. (There is no record how Jesus spent this His last Sabbath on earth; nor indeed is a record needful. For He who was "straitened until it was accomplished," and who travelled on the road up to Jerusalem at the head of His amazed and fearful disciples, could not have felt in a less degree in the retirement of that Sabbath the pressure of the burden which He bore, even the guilt of a world.)

There (at Bethany after the Sabbath was over, on the Saturday evening) they made a supper^b for Him, and Martha (being hostess) was serving, whilst Lazarus was one of those who reclined on the couch with Him. (This supper appears to have been in the house of Lazarus.) When Mary (who on a former occasion sat at the feet of Jesus, and

¹ John xii. 1. ^a App. 166. ^b App. 194; and 166, sec. 8.

filled her soul with His words) had taken a pound of ointment^c, pure and very costly, she anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment. One therefore of the disciples, Judas Iscariot, the son of Simon, who was on the point of betraying Him, says, "Why has not this ointment been sold for three hundred denarii^d, and given to the poor?" This he said, not that he cared about the poor, but because he was a thief, and had the bag, and bare^e (or purloined) what was cast therein. Jesus therefore said, "Let her alone, in order that she may keep^f it against the day of My entombment. For the poor you at all times have with you, but Me you have not at all times." (Mary adopted the suggestion of her Lord; and placing the rest of the ointment in an alabaster, reserved it for a future occasion.)

A great multitude of the Jews (who had heard of or seen Him at Jerusalem the day before) ascertained that He was there; and came not on account of Jesus only, but in order that they might also see Lazarus whom He had raised from the dead. But the Chief Priests held a consultation, in order that they might slay Lazarus also, because through him many of the Jews were falling away^g, and were believing in Jesus. (It

^c App. 167, sec. 1.

^d 9l. 13s. 9d.

^e ἐβόσταζεν.

^f ἵνα—τηρήσῃ.

^g ὑπάγον.

appears that Lazarus escaped their malice, and lived for thirty^b years, a standing proof of the power of "the resurrection and the life" of Jesus of Nazareth whilst yet in humiliation.)

Chapter cbi.

*The Triumphant Entry of Jesus into Jerusalem,
on the Fifth Day before the Passover.*

ON the morrow¹ (Sunday morning) a great multitude who had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet Him, and were shouting (as they went), "Hosanna: Blessed is He who is coming in the name of the Lord (Jehovah), the King of Israel," (a title unheard of since the days of Solomon. The publicity which Jesus had acquired as He passed from Jericho to Jerusalem had made His presence known to many thousands who went out to meet Him.)

And it came² to pass (on the same morning) whilst they are³ near to Jerusalem, and as He⁴ drew near to (the boundary of) Bethphage⁵ and Bethany, at the mount called the Mount of Olives (Thus the record is very particular in showing

^a Epiph. cont. Mar.

¹ John xii. 12.

^a App. 168.

^b Luke xix. 29.

² Mark xi. 1.

⁴ Luke xix. 29.

⁵ Mark xi. 1. Luke xix. 29.

that this occurrence did not take place at Bethphage, the locality whence the message had been despatched on the previous Friday), He sent two of His disciples^b (Apostles), saying to them, "Withdraw to the village below^c and opposite to you (they were then on the mountain), and presently, upon entering into it, you shall find a colt tied, upon which no man ever yet has sat: loose it and bring it. And should any one question^d you, 'Wherefore do you loose it?' or should^e say to you, 'Why do you this thing?' Thus^f say to him, 'Because' the Lord has need of him, and will presently¹ send² him (back) here'" (an engagement to return the animal).

They² who were sent departed³, and found as⁴ He told them, the colt⁵ tied at a gate without in the back⁶ road, and they loose it; but whilst⁷ they were loosing the colt, some⁸ of those who stood there said to them, "What are you doing, loosing the colt?" Its owners⁹ (also) said, "Why do you loose the colt?" They replied as Jesus⁹ told them, "The Lord¹ has need of it." And² they let them (take it). They brought³ the colt

^b τῶν μαθητῶν αὐτοῦ. ^c κατέναντι.

¹ Mark xi. 3.

² Mark xi. 3. Luke xix. 31.

^d ἀποστελεῖ ὧδε. App. 164, sec. 4.

^e Mark xi. 4. Luke xix. 32.

^f Mark xi. 4. ^e ἀμφοδόν.

¹ Mark xi. 5. ² Luke xix. 33.

³ Luke xix. 34.

⁴ Mark xi. 7. Luke xix. 35.

⁵ Luke xix. 31.

⁶ Luke xix. 31.

⁷ Mark xi. 3.

⁸ Luke xix. 32.

⁹ Luke xix. 32.

⁹ Luke xix. 33.

⁹ Mark xi. 6.

⁹ Mark xi. 6.

to Jesus. And when they had cast their own garments upon the colt, they⁴ caused⁵ Jesus to mount, and⁶ He sat upon⁶ it. (Thus) after⁶ Jesus had found a young ass, He sat upon it, as it is written, "Do not fear, daughter of Zion: lo, thy King cometh sitting upon the foal of an ass." These words His disciples did not recognize at first; but when Jesus had been glorified, then they remembered that these words had been written of Him, and that they had done these things to Him.

As⁷ He advanced, many strewed⁸ their garments in the way beneath (His feet); and⁹ others who had cut¹⁰ from the trees branches (such as were used for bedding), were strewing them in the way; and¹ when Jesus was by this time near to the descent of the Mount of Olives, the whole multitude of the disciples rejoicing began to praise God with a loud voice for all the wonderful works they had seen, saying, "Blessed is the King who is coming in the name of the Lord (Jehovah)! In heaven (there is) peace (for man), and glory (for God) in the highest" (places of the universe). Upon this some of the Pharisees from the multitude said to Him, "Teacher, rebuke Your disciples." Jesus replied to them, "I say

⁴ Luke xix. 35.

⁵ ἐπεβίβασαν.

⁶ Mark xi. 7.

⁶ ἐκάθισεν.

⁶ John xii. 14.

⁷ Luke xix. 36.

⁸ Mark xi. 8. Luke xix. 36.

⁸ Mark xi. 8.

¹⁰ στοιβάδας ἑκοπτον.

¹ Luke xix. 37.

to you, that should these be silent, the stones will presently cry out." (This was the last visit of Jesus to Jerusalem with the offering of peace. He was met in the crowd by the representatives of the nation, who had agreed amongst themselves to have no peace with Jesus, but to seek His immediate destruction.)

And when He drew near, and perceived the city (displaying herself in festive magnificence), He wept aloud over her, and said, "Would that you, even you, had recognized at least in this day of yours (when her King came to His own), the things which belong to your peace! But now have they been hidden from your eyes, (she rejected her King.) For days shall come upon you, when your enemies shall throw a trench about you, and shall surround you and shut you in on every side, and they will dash you to the ground and your children within you; and they will not leave in you stone¹ upon stone, because that you did not recognize the season of your visitation."

(Then) they² who went before and they who followed after (again took up the joyous sounds at what they thought to be the development of the Messiah's kingdom, and) were shouting, "Hosanna: Blessed is He who is coming in the name of the Lord. Blessed is the kingdom of our father David which is coming, Hosanna in the highest!"

¹ App. 182.

² Mark xi. 9.

Thus³ the multitude (one section) which was with Him when He called Lazarus from the tomb, and raised him from the dead, bore witness. For this purpose also the multitude (the other section) met Him, because they heard that He had wrought this sign (of His Messiahship). The Pharisees in consequence said among themselves, "Do you see that you get no benefit?" (Their measures did not check His popularity.) "Lo, the world has gone after Him."

And Jesus⁴ entered into Jerusalem, and into the Temple; and after He had looked around on all things, when the time of evening (three o'clock) had already arrived, He went out to Bethany with the twelve. (Jesus had on this day, the fifth before the day of crucifixion, undertaken the office of priest, and presented Himself in the Temple as the spotless Lamb which takes away the sins of the world by the sacrifice of Himself. He also had looked round to see that all things were in order in that Temple which He had so lately cleansed, and which He intended to use as the scene of His last ministry on earth. The hucksters who had been expelled on Friday from the court of the Jews had not yet assembled in the court of the Gentiles, from which we observe in the sequel they were expelled on Monday morning.)

³ John xii. 17.

⁴ Mark xi. 11.

Chapter cbii.

*The Progress from Bethany on the Fourth Day
before the Passover.*

(MONDAY.) At daybreak^{1a} on² the morrow^b, after they had come out from Bethany, as He returned³ to the city, Jesus was hungry⁴, and when He perceived a single^c fig tree^d at a^e distance by^f the way side which⁷ had leaves, He came⁸ to it if perchance^{9c} He should find something upon it, (for He had reason on account of the leaves to expect the autumn^f growth of figs to be in a state of ripeness as soon as the leaves appeared.) But upon¹ coming to it, He found nothing but leaves, for it was² not yet the season of (spring-ripe) figs. (There were probably not far distant hard and unripe figs to be seen in profusion upon other trees not yet in leaf, and waiting for the first suns of summer to ripen them. When fig trees were in leaf, it was a sign that summer had arrived, and with it the season of figs. Jesus, as one of the

¹ Matt. xxi. 18.^a πρωτας.² Mark xi. 12.^b App. 169.³ Matt. xxi. 18.⁴ Matt. xxi. 18. Mark xi. 13.^c μίαν.^d App. 170.^e Mark xi. 13.^f Matt. xxi. 19.⁷ Mark xi. 13.⁸ Matt. xxi. 19.

Mark xi. 13.

⁹ Mark xi. 13.^c ἄρα.^f Two crops, spring figs ripen in the autumn, and autumn figs ripen in the spring.¹ Matt. xxi. 19. Mark xi. 13.² Mark xi. 13.

public, had an acknowledged right to gather the fruit. As one of the public also He destroyed the tree when it was unfruitful and cumbered the ground. In this matter of the fig tree we must allow to Jesus, not only the common right of citizenship, but also the Divine right of Creator over His creatures, of whom it is said, "I dry³ up the green tree, and make the dry tree to flourish.") He said in reply to it, "Let there be no longer⁴ fruit from you, and let no one⁵ any more eat fruit from you until⁶ the eon" (of blessedness. The thought of Jesus passed on through the eon from the tree to what the tree represented—a city doomed to wither from the earth, until the times of the Gentiles be fulfilled in the consummation⁷ of the Mosaic and the Gospel eons). And⁸ the disciples heard (Him curse the tree). And⁹ the fig tree forthwith withered away, and the disciples upon seeing it wondered, saying, "How has the fig tree forthwith withered away!" And (as) they¹ come to Jerusalem there were¹ (there) certain Greeks of those (proselytes) who go up that they may worship at the feast. These came to Philip, who was from Bethsaida of Galilee (probably the neighbourhood of their own home), and requested him, saying, "Master, we wish to

³ Ezek. xvii. 24.⁴ Matt. xxi. 19.⁵ Mark xi. 14.⁶ Matt. xxi. 19.

Mark xi. 14.

⁷ συντελεία τῶν αἰώνων.⁸ Mark xi. 14.⁹ Matt. xxi. 19.¹ Mark xi. 15.¹ John xii. 20.

see ^h Jesus." Philip (not knowing what reply to give) comes and tells (his brother) Andrew ; and again Andrew and Philip come and tell Jesus. (What the Greeks asked for is not described in the records, but the first act Jesus performed in the Temple that morning appears to be the cleansing of the court of the Gentiles, where had now assembled the hucksters, that He might teach the Greeks therein ; as He had on Friday cleansed the court of the Jews, in order to teach them. In this place therefore He forthwith proceeded to teach the Greeks.)

Chapter cbihi.

The Teaching in the Temple on the Fourth Day, Monday.

WHEN Jesus (had received the Greeks, and) had ¹ entered into the Temple, He began to cast out those who were selling and keeping a market in the Temple^a, and overturned² the tables of the money-changers, and the seats of those who were selling doves, and did not permit that any one should carry a vessel through the Temple (or court of the Gentiles).

He taught them (there in their own court),

^a App. 171.

^a App. 165.

¹ Mark xi. 15. Luke xix. 45.

² Mark xi. 15.

saying³, "Has it not been written, 'My house shall be called a house of prayer for⁴ all the Gentiles'⁵? But⁶ you have made it a den of thieves." Jesus⁶ (further) replied to them (and informed them of His coming death), saying, "The hour^c has arrived that the Son of Man should be glorified" (in the accomplishment of His mission. How remarkable that Jesus was able at once to offer for the acceptance of these Gentiles instruction in a mystery He had nine times repeated to His Apostles, before they understood what He said to them! This fact indicates that the Greeks were far advanced in the faith.)

"Amen, amen (most assuredly), I tell you, Unless a grain of corn should fall into the ground and die, it remains itself alone; but if it die, it bears much fruit." (After death He would gather the Gentiles to Himself if they remained faithful.) "But he who (among them) sets his affections upon his soul (in order that he may enjoy this life), shall lose it; and he who renounces his soul (as regards this world), shall (by self-denial) guard it for the life of eons. If any one would minister to Me, let him follow Me; and where I am, there also My minister shall be. Should any one minister to Me, him will the Father honour. Now (for some time past) My soul has been troubled."

³ Mark xi. 17. Luke xix. 46.

⁴ Mark xi. 17.

⁵ πᾶσι τοῖς ἔθνεσιν.

⁶ Mark xi. 17. Luke xix. 46.

^c John xii. 23.

^c App. 172.

(He foresaw the hour which was coming upon Him, and thus poured forth His feelings.) "But what should I say? Father, save Me from this hour? nay, for this purpose (of suffering) I have come to this hour." (He desired its accomplishment, and therefore He said,) "Father, glorify Thy Name." Then a voice came from heaven, "I have both glorified It and will glorify It again." The multitude which stood and heard (the Voice, but did not understand), said, that it had thundered. Others said, "An angel has talked with Him." (They all recognized the sound as coming from heaven.) Jesus replied, "This Voice^d has not been on My account, but on your account. Now is the judgment of this world (the separation of the good and the bad has begun, those that believe not in Him are condemned already). Now the ruler of this world (Satan) shall be cast out, and I, should I be lifted up from the earth, will draw* (and attach) all men to Myself." This He said, intimating by what death He was on the point of dying.

The multitude (who as Gentile proselytes, had been taught the law of Moses) replied, "We have heard out of the law that the Christ remains until the eon (of blessedness); and how do You say that 'The Son of Man must be lifted up'? Who (or of what sort) is this Son of Man?" Jesus continued (to the effect that they should not

^d App. 169, sec. 2.

* *ἐλκύω*.

inquire of what sort He was, but rather receive Him such as He was), " Yet for a little while the light (which they had received) is in^f you; walk so long as you have the light, that darkness may not overtake you (at the departure of Jesus); for he who walks in the darkness does not know whither he withdraws himself. (He warns them against withdrawing and walking no more with Jesus as others had done.) So long as you have the light, believe in the light, that you may become sons of light."

These things Jesus talked (to the Gentile proselytes), and after departing (from their court), He was hidden from them. The Scribes' and Chief Priests heard (of His teaching the Gentiles, and were indignant, as they had been in His first sermon at Nazareth), and were seeking how they might destroy Him, for they were afraid of Him, because all the multitude were greatly astonished at His doctrine. (The narrative now returns to the point where it was broken off by the introduction of the Greeks, and continues to describe the unbelief of the Jews, which thus becomes strongly contrasted with the ready ear of the Greeks. He continued to teach in the Jewish court during the rest of the day, but the Jews did not receive His testimony as the Greeks had done,) for after^s He had done so many wonders^e before them (to prove

^f ἐν ὑμῖν. App. 125.

^e John xii. 37.

^r Mark xi. 18.

^s App. 173.

His Messiahship), they believed not in Him. In order that the Word of Esaias, the prophet might be fulfilled^b which He spake, "Lord, who has believed our report? and to whom (on account of their willing mind) has the arm of the Lord been revealed?" (the agent that was working with them for their conversion.) On this account (that is, because they would not see the arm which was therefore not revealed) they had no power to believe, because again Esaias says, "He (through their perverseness) has blinded their eyes, and made stony their hearts, in order that they (who have rejected the day of grace) should not perceive with their eyes, and understand with their heart, and be converted, and I should heal them." (Prophecies which have been registered by the foreknowledge of God must necessarily come to pass.) These words spake Esaias, because^c he saw His glory, and spake of Him. Nevertheless however, even of the rulers, many believed in Him; but on account of the Pharisees they did not confess Him, in order that they might not become excommunicated from the synagogue. For they loved the glory (they received) from men rather than the glory of God (which they did not promote by confessing Jesus to be His Son. We discern in this day's teaching a marked contrast between the mind of the Gentile and that of the Jew. The Spirit of God on this occasion was present to heal

^b App. 173, sec. 4.

^c *ἐπεὶ*.

all who openly confessed Jesus, many were convinced who confessed not the truth. The soul which could not pass through the sieve of conversion and confession was left among the chaff on the winnowing floor.

Thus) Jesus^o was teaching during^{*} the day in the Temple; and the Chief Priests and Scribes, and the chief men among the people were seeking to destroy Him. But they found not any thing they could do, for all the people hung about Him, hearing Him. And¹ when it was the evening watch¹ (possibly seven o'clock), He set forth out of the city. (Thus St. Luke testifies that Jesus spent Monday in the Temple, and St. Mark that He passed Monday night out of the city.)

Chapter cix.

The Progress to the Temple on the Third Day before the Passover, Tuesday.

WHILST¹ the disciples were passing by (towards Jerusalem) at daybreak, they perceived that the fig tree had been utterly dried up from the roots. And after Peter had remembered (the fact of the curse), he said to Him, "Master, lo, the fig tree which You cursed has been dried up." And²

^o Luke xix. 47.

^{*} τὸ καθ' ἡμέραν, see Luke xxi. 37.

¹ Mark xi. 19.

¹ ὁψί. App. 233.

¹ Mark xi. 20.

² Matt. xxi. 21. Mark xi. 22.

Jesus replied to them, "Have³ faith in God. Amen⁴ (assuredly), I tell you, Should you have faith, and should not doubt, not only shall you do as it has been done to the fig tree, but should you say even to this mountain, 'Be lifted up, and be cast into the sea;' it shall come to pass. For amen⁵ (assuredly), I tell you, Should any one say to this mountain, 'Be lifted up, and be cast into the sea;' and not doubt in his heart, but should believe that the things which he says are coming to pass, whatever things he should say, shall be. Wherefore I say to you, All things whatever you pray and ask for, believe that you receive, and they shall be yours. (For) all things⁶ whatever you may ask for in prayer, believing, you shall receive." (Such is the all-prevailing power of a genuine faith. Faith however is not the only condition upon which prayer is made availing. The soul that is in Christ must show to others the mercy for which it asks. Jesus therefore said,) "But⁷ when you stand praying (in the synagogue or temple), forgive, if you have any thing against any one; in order that your Father who is in heaven may forgive you your transgressions. But if you do not forgive, much less will your heavenly Father forgive your trespasses."

³ Mark xi. 22.⁴ Matt. xxi. 21.⁵ Mark xi. 23.⁶ Matt. xxi. 22.⁷ Mark xi. 25.

Chapter cx.

*The Teaching in the Temple by Parables on the
Third Day before the Passover, Tuesday.*

At length¹ they arrived again in Jerusalem (and Jesus began to bring His plain teaching to a close in the Temple, as He had done in Galilee, in Peræa, and at Ephraim ; in order that a series of parables might succeed, before He finally rebuked and denounced the Pharisees and the Jewish party, inclusive of the Sanhedrim or national council.) Jesus² called aloud and said, "He who believes in Me, does not believe in Me (only), but in Him who sent Me ; and he who obtains a sight of Me (as God), obtains a sight of Him who sent Me. I have come a Light into the world, in order that every one who believes in Me may not remain in (original) darkness (and without God in the world). Even should any one hear My sayings, and not keep³ them, I do not judge him, for I came not (in the present mission) in order that I might judge the world, but that I might save the world. He who sets me at naught, and receives not My sayings, has one who judges him. The word which I have spoken, that will judge him (when He comes) in the last day (of the Gospel æon) ; because I have not spoken of Myself (or

¹ Mark xi. 27.² John xii. 44.³ φυλάξῃ.

upon His own authority). But the Father who sent Me, Himself gave me a commandment, what I should say and what I should speak; and I know that His commandment is (to him who receives it) life for eons. Whatever therefore I speak, as the Father told Me, so I speak." (Thus Jesus before the Pharisees had assembled, and before He commenced the teaching of this most important day, clearly stated both "by what authority He did these things, and who gave Him this authority," and held out very serious consequences to all who disregarded this authority. This announcement no doubt was reported that morning to the Sanhedrim as soon as it had assembled.)

On one³ of these days^b (Tuesday) it came to pass, after⁴ He was come into the Temple, and whilst He⁵ was walking in the Temple and teaching⁶ the people^c (namely, the laity in contradistinction to the priesthood) and preaching the Gospel, the Chief⁷ Priests, the Scribes, and the elders of the people (that is, the whole Sanhedrim then sitting) rose⁸ up (upon hearing what He had told the multitudes), and come⁹ to Him and speak to Him, saying¹, "Tell us by what authority You

^a Luke xx. 1. ^b App. 173, sec. 1. ⁴ Matt. xxi. 23.

⁵ Mark xi. 27. ⁶ Luke xx. 1. ^c λαόν.

⁷ Matt. xxi. 23. Mark xi. 27. Luke xx. 1.

⁸ Luke xx. 1. ⁹ Matt. xxi. 23. Mark xi. 27.

¹ Matt. xxi. 23. Mark xi. 28. Luke xx. 2.

are doing these things, and who He is that has given You this authority^d, in order^e that You should do these things. Jesus^f replied, "I also will question you with respect to one word, which should you answer Me and tell Me, I also^g will tell you by what authority I do these things. Whence^h was the baptism of John? from heaven or of men? answerⁱ Me." (This was an occasion of intense interest when the Messiah proposed a question to the national council of the Jews; and had promised that upon an honest reply He would make a full revelation of His authority and of Himself as the Messiah.) They however^j reasoned among themselves, saying, "Should we say, 'From heaven,' He will say to us, 'Wherefore then have you not believed him?' And if we should say, 'From men,' we are afraid^k of the multitude; all^l the people will stone us, for they have been persuaded that John was a prophet." And they^m (the priests and Jewish teachers) were afraid of the people, forⁿ all held John to be truly a prophet. They^o replied, "We

^d App. 174.

^e Mark xi. 28.

^f Matt. xxi. 24. Mark xi. 29. Luke xx. 3.

^g Matt. xxi. 24. Mark xi. 29.

^h Matt. xxi. 25. Mark xi. 30. Luke xx. 4.

ⁱ Mark xi. 30.

^j Matt. xxi. 25. Mark xi. 30. Luke xx. 5.

^k Matt. xxi. 26. ^l Luke xx. 6. ^m Mark xi. 32.

ⁿ Matt. xxi. 26. Mark xi. 32.

^o Matt. xxi. 27. Mark xi. 33. Luke xx. 7.

do not know whence⁴.” Jesus⁵ answering said to them (whilst He perceived their dishonesty), “Much less do I tell you by what authority I do these things.” (A little honesty of purpose upon this occasion had served them well.) Jesus (however did not yet leave them to their own devices, but from that time) began⁶ to talk to them in parables (and to exhibit their hypocritical perverseness in contrast with the avowed repentance of the open transgressor among the multitudes).

“What’ do you think? A man had two children, and having come to the first (as he had done to the people that morning), he said, ‘Child, go to-day and work in my vineyard.’ But he replied, ‘I do not wish.’ But afterward he took it to heart and went. He came to the other (as He now had done to the Jewish teachers), and said likewise; he replied, ‘I go, lord,’ and went not. Which of the two did the will of his father?” They say to Him, “The first.” Jesus continued, “Amen (assuredly), I tell you, That the tax-gatherers and tavern-keepers go before you (showing the way) into the kingdom of God. For John came to you in the way of righteousness, and you did not believe him; but the tax-gatherers and tavern-keepers believed him; and you, when you perceived it (that is, their obedience to the truth),

⁴ Luke xx. 7.

⁵ Matt. xxi. 27. Mark xi. 33. Luke xx. 8.

⁶ Mark xii. 1.

⁷ Matt. xxi. 28.

did not even take it to heart afterwards, for the purpose of believing in him."

"Hear another parable," (which made it clear that they had not only left the will of God undone, but also, both by rejecting His prophets and by evilly entreating His own Son, were amenable to the wrath of God.) "There was^a a man, a householder^b, who planted^c a vineyard^d, and placed about it a hedge (the law of Moses against idolatry), and dug a wine-press in it (the means of grace in the Jewish Church), and built a tower (the guardianship of the prophets), and let it out to husbandmen (the Jewish priesthood and teachers), and left his country. When^e the season of the fruit drew nigh, he sent his servants to the husbandmen to receive the fruits of it. And^f at the season (itself) he sent a servant in order that he might receive from the husbandmen of the fruit of the vineyard. But the husbandmen^g took his servants (as they arrived), and one they beat^h, and sentⁱ him away empty. Again he (considered, and) sent to them another servant, at whom they threw^j stones, whom they wounded^k in the head, and sent away dishonoured. Again he (considered, and) sent another, whom they

^a Matt. xxi. 33. Mark xii. 1.

^b Matt. xxi. 33.

^c Matt. xxi. 33. Mark xii. 1.

^d App. 175, sec. 3.

^e Matt. xxi. 34.

^f Mark xii. 2.

^g Matt. xxi. 35.

^h Matt. xxi. 35. Mark xii. 3.

ⁱ Mark xii. 3.

^j Matt. xxi. 35. Mark xii. 4.

^k Mark xii. 4.

(wounded, cast out, and) slew⁹. Again he¹ sent many other servants of more dignity than the first, and they treated them after the same manner, some² they beat, others they slew. Still having his own only and well-beloved son, at last³ he sent him to them, saying, 'They will have regard for my son.' But⁴ when the husbandmen perceived the son, they said⁵ among themselves, 'This is the heir; come, let us kill him, and let us seize⁶ his possession, and it shall⁷ be ours.' And when⁸ they had taken him, they cast him out of the vineyard, and slew him. When therefore⁹ the lord of the vineyard shall come, what¹ will he do to those husbandmen?" They² say to Him, "He will³ come and evilly⁴ destroy those evil men, and will let out the vineyard to other husbandmen, who shall⁵ give to him the fruits in their seasons."

(So utterly blind were the Pharisees to their true position with respect to God, His laws and word, that, so far from having the power to apply these lessons to themselves, when they were actually disregarding the Son, and on the point of

⁹ Matt. xxi. 35. Mark xii. 5.

¹ Matt. xxi. 36.

² Mark xii. 5.

² Matt. xxi. 37. Mark xii. 6.

³ Matt. xxi. 38.

³ Matt. xxi. 38. Mark xii. 7.

⁴ Matt. xxi. 38.

⁴ κατάσχωμεν. ⁴ Mark xii. 7.

⁵ Matt. xxi. 39. Mark xii. 8.

⁵ Matt. xxi. 40.

⁶ Matt. xxi. 40. Mark xii. 9.

⁶ Matt. xxi. 41.

⁷ Mark xii. 9.

⁷ Matt. xxi. 41. Mark xii. 9.

⁸ Matt. xxi. 41.

slaying Him, they pronounced their own doom.) Jesus⁶ said to them, "Have you' in the Scriptures never read this writing, 'The stone which the builders have refused, this has become the head of the corner. This headship has come to pass from the Lord, and it is wonderful⁷ in our eyes'?" (The stone represents the Messiahship of Jesus in its effect upon believers and unbelievers. The one when broken⁸ called out, "My Lord and my God." The other defied His power to crush, and said, "He casteth out devils through Beelzebub.")

"Wherefore⁹ I say to you, That the kingdom of God shall be taken from you, and shall be given to a (Gentile) nation yielding the fruits of the kingdom. Every one who falls upon this stone shall be bruised (and brought to repentance); but upon whom (when unrepentant) it may fall, it will crush" (him in vengeance).

When the Chief Priests and Pharisees had heard His parables, they recognized that He was speaking about them, and were seeking⁹ to lay hands upon him, but feared the multitude, since¹ they held Him to be a prophet. For they discerned² that He had spoken this parable against them. (Thus Jesus found in the Temple the same

⁶ Matt. xxi. 42.

⁷ Matt. xxi. 42. Mark xii. 10.

⁸ *θauμαστή.*

⁸ Matt. xxi. 43.

⁹ Matt. xxi. 46. Mark xii. 12.

¹ Matt. xxi. 46.

² Mark xii. 12.

two parties which had attended upon His ministry elsewhere, the willing hearer and the disobedient rationalist. For all unbelief has its origin in the self-sufficient powers of misdirected reason, especially in the highly intelligent and cultivated minds of the wise and prudent.)

Jesus' again continued His reply to them in parables, (in order that if possible they might discern the greatness of the blessing they were so contemptuously rejecting, and might acquire some notion of the incalculable responsibility under which they were acting. For no subjects of an earthly potentate were ever known to set at naught the marriage feast of a son and heir,) and He said, "The kingdom of heaven (at His arrival upon the earth) was like to a king^b, who made a marriage for his son, and sent his servants (the twelve and the seventy) to summon those who had been invited (by the prophets and by Moses) to the marriage; but they were unwilling to come. Again he sent other servants (the Apostles on the day of Pentecost), saying, 'Tell those who have been invited, Lo, I have prepared my dinner, my oxen and fatlings have been killed, and all things are prepared; come to the marriage.' But they neglected it and departed, one to his field, another to his traffic, and the rest laid hands upon his servants, insulted and slew them (St. Stephen and others). But when the king heard of it, he was angry; and sent

^a Matt. xxii. 1.

^b App. 175, sec. 4.

his army (the Romans), and destroyed those murderers, and set fire to their city. Then he says to his servants (Apostles and the ministers of the Church after the destruction of Jerusalem), 'The marriage feast is prepared (the noon-day meal or first assembling of the guests), and those who had been called were not worthy. Go forth therefore into the thoroughfares¹ (the emporia of the Gentiles), and as many as you may find call to the marriage.' Then those servants went out into the roads and collected all as many as they found, both bad and good, and the marriage feast was filled with guests. (The Gentiles in great numbers from Grecian and other cities accepted the Messiah.) When the king entered to see the guests, he saw there a man who had not clad himself in the marriage² garment (the sacraments of the Church necessary to salvation, conferring both the life and the righteousness that is in Jesus). He said to him, 'Good man¹, how have you entered here without having the marriage garment?' But he became speechless. (He was a man who sought to enter heaven, but declined to use the necessary means of salvation.) Then the king said to his ministers (the angels), 'Bind him hand and foot, and take him away, and cast him out into the darkness outside (the kingdom); there shall be the weeping and gnashing of teeth.' For many are called

¹ διεξόδους τῶν ὁδῶν. App. 273, sec. 6. ² ἔνδυμα γάμου.

¹ ἑταῖρε.

(to have a knowledge of Him), but few chosen'' (to eat and drink with Him in His kingdom).

The Pharisees⁴ went away⁵ and left Him, and they⁶ went forth and held a council how they might entrap Him in argument. (Such was the conflict in which Jesus was at this time engaged, and such the desperate efforts of His enemies.

Whilst the Pharisees were engaged in council Jesus⁷ began to speak to the people^m (the laity) this (same) parable. "A certain man planted a vineyard, and let it out to husbandmen, and left home for a long time; and in season he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard. But the husbandmen beat him, and sent him away empty. And he proceededⁿ to send another servant, and they beat and insulted him, and sent him away empty. And he proceeded to send a third, but they wounded him, and cast him out. Then the master of the vineyard said, 'What shall I do? I will send my son, my well-beloved; perhaps when they see, they will reverence him.' But when they saw him, the husbandmen reasoned among themselves (as the Pharisees were then doing), saying, 'This is the heir, come, let us kill him, in order that the inheritance may be ours.' And they cast him out of the vineyard, and slew him.

⁴ Matt. xxii. 15.

⁵ Mark xii. 12.

⁶ Matt. xxii. 15.

⁷ Luke xx. 9.

^m App. 176.

ⁿ *προσέθετο*, see Acts xii. 3.

What therefore will the master of the vineyard do to them? He will come and will destroy these^o husbandmen, (namely, the Pharisees who had returned from the council, and were watching aside;) and will give the vineyard to others." When they (the people) heard Him, they said, "God forbid." But Jesus, looking at them (the Pharisees), said, "What then is this which has been written? This stone (Himself) which the builders had rejected, has become the head of the corner. Every one who has fallen against that stone shall be broken (in repentance and sorrow for sin); but it will crush him (in hopeless destruction) upon whom it may fall." And the Chief Priests and the Scribes had sought to lay hands upon Him at the very time (He was delivering the parable), but they feared the people (the laity); for they knew that He spake the parable against them.

Chapter cxi.

An Attack of the Pharisees, Herodians, and Sadducees upon Jesus, and their Defeat, on the Third Day, Tuesday.

WHILST¹ they (the priests and Jewish teachers^a) watched^b aside (not desirous of hearing more

^o τούτους.

¹ Luke xx. 20.

^a App. 177.

^b παρατηρήσαντες. App. 178.

parables), they sent² to Him their disciples³, some⁴ of the Pharisees with the Herodians⁵, as liars⁶ in wait, feigning themselves to be righteous (observers of the law of Moses), in order that they might hunt⁷ Him and catch⁸ Him in His speech, and might deliver Him to the government^c (of the Jews), and the authority of the (Roman) governor. When⁹ they arrived, they questioned¹ Him and said² to Him, "Teacher, we know that You are³ true, and teach⁴ the way of God in truth, and have⁵ no care for any one, but speak⁶ and teach what is right; for You⁷ do not regard the person of men, but You⁸ teach the way of God in truth. Therefore⁹ tell us what You think. Is it¹ lawful to pay the poll^d tax and tribute^e to Cæsar or not? Should² we give or should we not give?" (This question had two sides. "Should we give?" for the Herodians who desired to place even spiritual things under Herod. "Should we not give?" for the Pharisees

² Matt. xxii. 16. Mark xii. 13. Luke xx. 20.

³ Matt. xxii. 16.

⁴ Mark xii. 13.

⁵ Matt. xxii. 16. Mark xii. 13.

⁶ Luke xx. 20.

⁷ Mark xii. 13.

⁸ Luke xx. 20.

⁹ τῇ ἀρχῇ.

¹ Mark xii. 14.

² Luke xx. 21.

³ Matt. xxii. 16. Mark xii. 14. Luke xx. 21.

⁴ Matt. xxii. 16. Mark xii. 14.

⁵ Matt. xxii. 16.

⁶ Matt. xxii. 16. Mark xii. 14.

⁷ Luke xx. 21.

⁸ Matt. xxii. 16. Mark xii. 14. Luke xx. 21.

⁹ Mark xii. 14. Luke xx. 21.

¹ Matt. xxii. 17.

² Matt. xxii. 17. Mark xii. 14. Luke xx. 22.

³ κῆνσον.

⁴ φόρον.

⁵ Mark xii. 15.

who were opposed to all foreign or secular influence.) When He recognized their wickedness³, and knew⁴ their hypocrisy, and understood their craft⁵, He said⁶, “Why, hypocrites, do you tempt Me? Show Me⁷ the coin of the poll tax, bring⁸ and exhibit⁹ to Me¹ a denarius, that I may² see it.” And they³ brought Him a denarius. He says to them, “Whose⁴ is this image and superscription which⁵ it has?” They⁶ reply, “Cæsar’s.” Jesus continued, “Pay back therefore what is Cæsar’s to Cæsar, and what is God’s to God.” (Jesus brought to bear against His opponents their own maxim, “Wherever a king’s image is current, there is he the king.” He directed them therefore to render temporal obedience to their temporal lord whose coinage they had accepted. But by the same argument, since their souls bore the image of God, though it were partially obliterated, it was likewise their duty to yield spiritual obedience to Him and to His Son.) When⁷ they heard, they were astonished at Him, and were unable⁸ to catch Him in His saying⁹

³ Matt. xxii. 18. ⁴ Mark xii. 15. ⁵ Luke xx. 23.

⁶ Matt. xxii. 18. Mark xii. 15. Luke xx. 23.

⁷ Matt. xxii. 19. ⁸ Mark xii. 15.

⁹ Mark xii. 15. Luke xx. 24. ¹ Luke xx. 24.

² Mark xii. 15. ³ Matt. xxii. 19. Mark xii. 16.

⁴ Matt. xxii. 20. Mark xii. 16. Luke xx. 24.

⁵ Luke xx. 24.

⁶ Matt. xxii. 21. Mark xii. 16. Luke xx. 24.

⁷ Matt. xxii. 22. Mark xii. 17.

⁸ Luke xx. 26. ⁹ ῥήματος. App. 178.

before the people, but wondering at His answer they were silent. Then they¹ left Him and went away (sensible that they had been caught in their own trap).

On that¹ day some of the Sadducees² came to Him, who say that there is no resurrection, (and who are said by some to have rejected the inspiration of all Scripture except the five books of Moses, and therefore did not receive the doctrine of a future state, the ultimate object of prophecy;) and they questioned Him, saying, "Teacher, Moses wrote saying to us, 'If any man's brother die having³ a wife, and should⁴ leave his wife, but having⁵ no children to leave⁶, should⁷ die childless, that⁸ the brother should⁹ take and marry¹ his wife², and raise up seed from her for his brother.' There were with us seven brethren; and the first³ took a wife and married⁴, but died childless⁵; he neither⁶ had nor⁷ left seed, but left⁸ his wife to his brother. The second⁹ in

¹ Matt. xxii. 22.

¹ Matt. xxii. 23.

² Matt. xxii. 23. Mark xii. 18. Luke xx. 27.

³ Luke xx. 28. ⁴ Mark xii. 19. Luke xx. 28.

⁴ Matt. xxii. 24. ⁵ Mark xii. 19. ⁷ Luke xx. 28.

⁵ Matt. xxii. 24. Mark xii. 19. Luke xx. 28.

⁶ Mark xii. 19. Luke xx. 28. ¹ Matt. xxii. 24.

² Matt. xxii. 24. Mark xii. 19. Luke xx. 28.

³ Mark xii. 20. Luke xx. 29. ⁴ Matt. xxii. 25.

⁴ Luke xx. 29. ⁵ Matt. xxii. 25. Mark xii. 20.

⁷ Mark xii. 20. ⁸ Matt. xxii. 25.

⁸ Matt. xxii. 26. Mark xii. 21. Luke xx. 30.

like¹ manner took² the woman, and he died childless³, and left⁴ no seed. The third⁵ took her in like⁶ manner; and in like⁷ manner also the seven took her, and left no seed, and⁸ died. Last⁹ of all the woman also died. In the resurrection therefore, when they arise¹, of which² of the seven³ will⁴ she be the wife? for all the seven had her to wife." Jesus replied, "Do you not⁵ on this⁶ account err, because you know not the Scriptures, much less the power of God? For in the⁶ resurrection, when they rise⁷ from the dead, they neither marry⁸ nor are given in marriage, but are as the angels of God in heaven. The sons⁹ of this eon (of Moses) marry and are given in marriage (marriage, and divorce and re-marriage were no small part of the business of Jewish life at that time); but those who have been thought worthy to obtain that eon (of blessedness), and the resurrection from the dead, neither marry

¹ Matt. xxii. 26.

² Mark xii. 21. Luke xx. 30.

³ Luke xx. 30.

⁴ Mark xii. 21.

⁵ Matt. xxii. 26. Mark xii. 21. Luke xx. 31.

⁶ Mark xii. 21.

⁷ Luke xx. 31. Mark xii. 22.

⁸ Luke xx. 31.

⁹ Matt. xxii. 27. Mark xii. 22. Luke xx. 32.

¹ Mark xii. 23.

² Matt. xxii. 28. Mark xii. 23. Luke xx. 33.

³ Matt. xxii. 28. Mark xii. 23.

⁴ Matt. xxii. 28. Luke xx. 33.

⁵ Matt. xxii. 29. Mark xii. 24.

⁶ οὐ δὲ τούτο.

⁷ Matt. xxii. 30.

⁸ Mark xii. 25.

⁹ Matt. xxii. 30. Mark xii. 25.

¹ Luke xx. 34.

nor are given in marriage; for they cannot die any more (and therefore need not marry), for they are equal to the angels (of God in heaven), and are sons of God, being sons of the resurrection. But with respect¹ to the resurrection of the dead, and with respect² to the dead that the dead are raised³, Moses⁴ suggested (in the chapter) on the bush. For have you⁵ not read in the⁶ book of Moses, (in the chapter) on the bush, the saying⁷ spoken to you by God, as God⁸ spoke to him when⁹ he calls Jehovah the God of Abraham, the God of Isaac, and the God of Jacob, saying¹, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? God is not² God of dead but of living beings, for all³ have life in Him. You therefore⁴ greatly err." Some⁵ of the Scribes said in reply, "Teacher, You have spoken well." They (the Sadducees) did not dare to question Him further. And the multitudes⁶ who heard Him were greatly astonished at His doctrine.

When the Pharisees had heard that He had silenced the Sadducees, they were assembled for

¹ Matt. xxii. 31.

² Mark xii. 26.

³ Mark xii. 26. Luke xx. 37.

⁴ Luke xx. 37.

⁵ Matt. xxii. 31. Mark xii. 26.

⁶ Mark xii. 26.

⁷ Matt. xxii. 31.

⁸ Mark xii. 26.

⁹ Luke xx. 37. ¹ Matt. xxii. 32. Mark xii. 26.

² Matt. xxii. 32. Mark xii. 27. Luke xx. 38.

³ Luke xx. 38.

⁴ Mark xii. 27.

⁵ Luke xx. 39.

⁶ Matt. xxii. 33.

the same purpose (of attack) ; and there' came up one of the Scribes who had heard them (namely, Jesus and the Sadducees) disputing, and had perceived that Jesus answered them well, and being³ (himself) a lawyer, questioned⁹ Him, and¹ tempting Him, said, "Teacher, which commandment in the law is great? and² which is first of all?" Jesus³ replied, "The first⁴ of all the commandments is, 'Hear, O Israel; The Lord our God is one Lord; and⁵ thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding, and⁶ with all thy strength.' This⁷ commandment is first and great⁸. The second⁹ is like it, namely, this: 'Thou shalt love thy neighbour as thyself.' There is¹ not another commandment greater than these. In these² two commandments are hung all the law and the prophets." The³ Scribe said to Him, "Well, Master, You have said in truth^h that there is one God, and there is not another besides Him; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love one's neighbour as one's self, is more than all whole

⁷ Mark xii. 28.

⁹ Matt. xxii. 35.

⁸ Matt. xxii. 35. Mark xii. 28.

¹ Matt. xxii. 35.

³ Mark xii. 28.

² Matt. xxii. 37. Mark xii. 29.

⁴ Mark xii. 29.

⁵ Matt. xxii. 37. Mark xii. 30.

⁵ Mark xii. 30.

⁷ Matt. xxii. 38. Mark xii. 30.

⁶ Matt. xxii. 38.

⁹ Matt. xxii. 39. Mark xii. 31.

¹ Mark xii. 31.

² Matt. xxii. 40.

³ Mark xii. 32.

^h ἐν ἀληθείας εἶπας.

burnt offerings and sacrifices." When Jesus perceived that he answered with intelligence, He said to him, "You are not far from the kingdom of God."

(As in these arguments the question of the Messiah and His Sonship with the one eternal God had not been touched upon, it was needful that this point should be brought clearly forwards before the discussion finally closed.) Jesus⁴ therefore, whilst the Pharisees were (now again) assembled (and before they finally dispersed), questioned them, saying, "What think you about Christ? whose Son¹ is He?" They reply, "The Son of David." He says to them, "How then does David in spirit call Him Lord, saying, 'The Lord said to my Lord, Sit on My right hand, until that I place Your enemies as a footstool for Your feet'? If David therefore call Him Lord, how is He his Son?" No one was able to answer Him a word. Nor did any one⁵ dare from that day to question Him any more. (The Pharisees, and the whole of their party, who were the majority of the Sanhedrim, now departed, and left Jesus and His disciples with the multitude in undisturbed possession of the Temple.

Jesus now proceeded to show the people that the teaching of the Scribes and Pharisees was unsound, as well as their practices demoralizing. He

⁴ Matt. xxii. 41.

¹ App. 180.

⁵ Matt. xxii. 46. Mark xii. 34.

first took up a point of truth in their teaching, that "Christ was the Son of David;" but which had been of no avail for the instruction of the people, for He had proved that the Jewish teachers were unable to explain their own doctrine.) Whilst teaching⁶ in the Temple, Jesus replied and (repeated before the people the arguments about the Christ, by which He had on that day exposed the ignorance of the Scribes and Pharisees; He) said⁷ to them⁸, "How say the Scribes that Christ is the Son¹ of David? and David himself said by the Holy² Ghost in the Book⁹ of Psalms, 'The Lord¹ said to my Lord, Sit on My right hand until I place Your enemies as a footstool for Your feet.' David therefore himself calls Him Lord, how and whence is He his Son?" (Upon this and the teaching which succeeded the record remarks that) the great² mass of the people heard Him gladly.

Whilst³ all the people were listening (Jesus goes on to expose the errors of the Jewish teachers), He⁴ said to the⁵ disciples in His⁶ teaching, "(Have power to) see and guard⁷ against the Scribes, who desire to walk in long robes, delight in greetings in public places, in the first

⁶ Mark xii. 35.⁷ Mark xii. 35. Luke xx. 41.⁸ App. 179.¹ App. 180.² Mark xii. 36.⁹ Luke xx. 42.¹ Mark xii. 36. Luke xx. 42.² Mark xii. 37.³ Luke xx. 45.⁴ Mark xii. 38. Luke xx. 45.⁵ Luke xx. 45.⁶ Mark xii. 38.⁷ Mark xii. 38. Luke xx. 46.

seats in the (councils of the) synagogues, and in the first couches at banquets; who devour the houses of widows, and in pretext make long prayers. These men shall receive a severer sentence." (At the places of His previous residence and teaching Jesus had spoken of the Scribes and Pharisees in like terms, as preparatory to this their ultimate denunciation.) After this, Jesus⁴ sat down (in quiet below, but) opposite^m the treasury, and was a spectator how the multitude cast their (bronze)ⁿ money into the treasury; and¹ when He looked up, He perceived rich persons casting in their gifts into the treasury, and¹ many rich persons cast in much. And one poor widow came and cast in two mites, which is a farthing. When² He perceived her casting in there her two mites, He³ called His disciples, and said⁴ to them, "Amen (assuredly), and in truth I tell you, That this poor widow has cast in more than all who have cast into the treasury. For all these have cast in among the gifts of God from their superfluity, but she from her deficiency has cast in all whatever she had, the whole of her substance." (Jesus had employed the whole of this day in exposing the corruptions of the Jewish Church, and condemning the practice of its professing members, and was preparing to leave the Temple.

⁴ Mark xii. 41.^m κατέναντι.ⁿ χαλκόν.¹ Luke xxi. 1.¹ Mark xii. 41.² Luke xxi. 2.³ Mark xii. 43.⁴ Mark xii. 43. Luke xxi. 3.

There remained however one argument more, which might with success be brought to bear upon the blind and hardened conscience of this people and their teachers; namely, the fate of their admired Temple, and the destruction of their beloved city, as the result of their persevering obstinacy.)

Chapter cxii.

Jesus, before He leaves the Temple, prophesies its Coming Destruction, on the same Third Day, Tuesday.

(JESUS seized upon this opportunity of making generally known the fate which hung over the Temple and city.) Whilst some¹ (of those around) were talking about the Temple, that it had been adorned with beautiful stones and offerings^a, He said, "With respect to these things of which you are spectators, days will come in which stone shall not have^b been left^c upon stone, which shall not have been thrown down."

Then they (namely, His audience who accepted His teaching) questioned Him, saying, "Teacher, when therefore shall these things be? and what is the sign, when these things are on the point of taking place?" (This question referred only to

¹ Luke xxi. 5.

^a ἀναθήμασιν. App. 181.

^b App. 182, sec. 7.

^c App. 182, sec. 4.

the time and sign of the destruction of the Temple, but the mind of Jesus was contemplating the events of future ages long after the Temple should be no more ; He in His reply directs attention to what should be the condition of the Church in the world after the destruction of the Temple. He also sets forth what He had beforetime alluded to, the manifestation of the Son of Man a second time to the world in power and glory with certain attendant circumstances.) He said, " See (that is, they must use their spiritual power to see) that you be not led astray. For many (false teachers) shall come in My name, saying, ' I am He ;' and, ' The season (of their manifestation) has drawn near.' Do not then go after them. But whenever you hear of wars and seditious commotions (in the Roman empire), be not agitated ; for these things must take place first (that is, before the destruction of Jerusalem), but the end (of the Gospel eon) is not forthwith (or after the destruction of Jerusalem). At that time" (namely, towards the end of the eon) said He to them, " Nation will rise against nation (throughout the world), and kingdom against kingdom (as opposed to the earlier seditious commotions in the Roman empire), and there shall be great earthquakes in various places, and famines, and pestilences, and fearful prodigies, and great signs from heaven."

(Jesus however recalls their attention from

these events intermediate between the destruction of Jerusalem and the end, back to events preceding that destruction, and says,) “ But before all these things, they shall lay their hands upon you, and shall persecute you, delivering you to synagogues and prisons, being brought before kings and governors for the sake of My name. These things shall befall you for a testimony ” (to those princes and governors who never heard the preaching of the truth, but by examination of witnesses may learn the doctrine of Jesus, and admire the constancy of His disciples). “ Settle therefore in your hearts, to take no forethought about your apology (or defence). For I will give to you utterance and wisdom, which all who are opposed to you shall not be able to reply to or to withstand. You shall be betrayed both by parents and brethren, relatives and friends ; and some of you they will put to death, and you shall be hated by all on account of (bearing) My name ; but a hair shall not perish from your head. In your quiet endurance (of these things) you shall gain^d your souls,” (and secure their safety until a certain sign appear.) “ But when you perceive Jerusalem encircled by camps, then discern that the desolation of it has drawn near. Then let them who are in Judæa flee to the mountains, and those in the midst of the city depart out of their place ; and let not those who are in country places come

^d κτήσασθε.

into her. Because these are days of a judicial sentence for the fulfilment of all that has been written (against Jerusalem). Alas for those who are with child, or have sucklings, in those days! for there will be great distress upon the land, and wrath upon this people. And they shall fall by the edge^c of the sword, and shall be carried away captive to all the Gentiles; and Jerusalem shall be trodden down by Gentiles until the seasons^f (for gathering in the fruit) of the Gentiles have been (successively) completed." (The desolation of Jerusalem has a limit dependent upon the state of the Gentile Church. In the above prophecy there are two parties spoken of, and two epochs. This "land and people," the Jews, are spoken of at an epoch which is before all these things which relate to the Gentile kingdoms; and the Gentile kingdoms are spoken of as verging toward an epoch which is called the end. The events lying between the two epochs are called "intermediate.")

Chapter cxiii.

The Events which are intermediate between the Destruction of Jerusalem and the Consummation of the Gospel æon.

(JESUS now proceeds to give further instruction

^c στόματι.

^f καιροί.

about the intermediate^a events which verge towards the end, continuing the ideas expressed in verse 11. He connects them by the conjunction “and,” saying), “And there shall be (in the latter times) signs in the sun, and moon, and stars, and upon the earth a gathering of the Gentiles in helpless difficulty, whilst (as the result of the planetary disturbances) the sea and the surge roar; and men yield^b up their souls from fear and expectation of what is coming upon the habitable earth. For the powers of heaven shall be rolled^c like a surge.

“Then shall they behold^d (with their eyes) the Son of Man coming on a cloud with power and much glory.” (An epoch to which Jesus had in former conversations directed attention.

He now proceeds to give some suggestions whereby they may understand the relative nearness of the sign and the events.) “When these things begin to come to pass, then look up and lift up your heads, because your redemption (from trouble into the brightness of the presence of the Son of Man) is drawing near.”

Also He spake a parable to them, (for it was then the spring of the year;) “You perceive the fig tree, and all the trees; when they have by this time (of the year) put forth (their leaves), you see^e by (the power of) natural vision that the summer

^a App. 183.

^b ἀποψυχόντων.

^c σαλευθήσονται.

^d ὁρῶνται. App. 186.

^e βλέποντες ἀφ’ ἑαυτῶν.

is by this time near. So also do you, whenever you (that is, His disciples in any generation of men) perceive these things coming to pass, discern that the kingdom of God is near. Amen (assuredly), I tell you, That this generation of men (which perceives the sign) shall not pass away, until all things have come to pass. The heaven and earth shall pass by, but My words shall not pass by." (To them who may be upon earth at that time, He says,) " Give attention to yourselves, lest at any time your hearts become heavy with surfeiting, and drunkenness, and the cares of life, and that day come suddenly upon you. For as a snare it will come upon all who have settled themselves upon the face of the whole earth. Watch therefore at every season¹ (when any of these signs may appear), praying that you may be thought worthy to escape all these things which are on the point of coming to pass, and to stand before the Son of Man " (when He is manifest.

We observe that Jesus, before He closed His mission in the Temple, has in His prescience again referred, as He did in Peræa, to the future state of the Church and of the world; to which He may be expected, according to His usual mode of teaching, to recur at some further opportunity. Not that any one is able prospectively to understand His words; but they who watch for their fulfilment will from that epoch look back upon the

¹ *καιρῷ*.

intermediate events, and appreciate the fulness of His prophecy, and be able to maintain their constancy in the hour of trial. The present obscurity, as from a light in a dark place, becomes penetrable only as we approach nearer to the accomplishment).

He was during the day teaching in the Temple, and for the night He went out and pitched^a His tent in the mount called the Mount of Olives. (These words taken literally imply that Jesus did not return to Bethany on Tuesday evening, as He had done on Sunday and Monday; but spent the night on the mountain, possibly partly in prayer, in His own or the tents of friends who had come up to the feast.)

Chapter cxib.

Jesus proceeds to the reprobation of the Scribes and Pharisees with the Jewish party, on the Second Day before the Passover, Wednesday.

(WHEN He returned from the Mount of Olives on Wednesday^a morning,) Jesus¹ at^b that time talked to the multitudes and the disciples, (and explained to them that it was the present conduct of the Scribes and Pharisees which He blamed, whilst He inculcated the greatest reverence for

^a ἡνάλιζεν.

^a App. 184.

¹ Matt. xxiii. 1.

^b τότε. App. 71, sec. 1.

their sacred office, and the strictest obedience to their teaching in that office,) saying, "The Scribes and Pharisees have sat on the seat of Moses; all things therefore whatever they tell you to keep, keep and do; but do not after their works, for they say and do not. For they bind burdens heavy and hard to be borne, and place them upon the shoulders of men, but they are unwilling to move them with their finger. All their works they do for the purpose of becoming a spectacle to men. They make wide their phylacteries, and enlarge the borders of their robes^c, and they love the first couch at banquets, and the first seat in the (council of the) synagogues, and salutations in public places, and to be called by men, 'Rabbi, Rabbi.' But do not you be called 'Rabbi,' for One is your Teacher, Christ; and all you are brethren. And call no one your 'father' upon the earth, for One is your Father, who is in the heavens; much less be called guides, for One is your Guide^d, the Christ. The greater of you shall be your minister, and whoever shall exalt himself shall be humiliated; and whoever shall humiliate himself shall be exalted." (No spirit of selfish sectarianism existed amongst the faithful.

Some of the Pharisees and Jewish teachers appear to be present on this day, when Jesus addresses them for the last time, and rebukes their folly with unsparing severity.) "Alas^e for

^c ἱματίων. ^d καθηγητής. ^e Verse 14 omitted by some MSS.

you, Scribes and Pharisees, hypocrites ! because you close the kingdom of heaven before men. For you enter not yourselves, much less do you permit those who are entering to go in. Alas for you, Scribes and Pharisees, hypocrites ! because you take the circuit of sea and dry land to make one proselyte ; and when he has become yours, you make him a son of hell twofold more than yourselves. (A warning for the originators of sects and for those who followed them.) Alas for you, blind guides, who say, ‘ Whosoever may have sworn by the shrine’ (of the Temple), it is nothing ; but whoever may have sworn by the gold of the shrine, he is bound’ (by his oath). Fools and blind ; for which is the greater, the gold, or the shrine which sanctifies the gold ? ‘ Whoever may have sworn by the altar, it is nothing ; but whoever may have sworn by the gift which is upon it, he is bound.’ Fools and blind, which is the greater, the gift, or the altar which sanctifies the gift ? He who has, however, sworn by the altar, swears by it and by all the things upon it. And he who has sworn by the shrine, swears by it and by Him who dwells therein. And he who has sworn by the heaven, swears by the Throne of God, and by Him who sits thereupon.”

(Jesus proceeds to blame them, not for observing the most punctilious obedience to Church law, but for neglecting its higher principles.)

† ναοῦ.

‡ ὁφείλει.

“Alas for you, Scribes and Pharisees, hypocrites ! because you pay the tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. The former you ought to have done, and not to have omitted the other.” (Jesus proceeds to the question of cleanness and uncleanness.) “Blind guides, who strain out (of their drink) the (water) gnat, but swallow the camel-beetle. Alas for you, Scribes and Pharisees, hypocrites ! because you cleanse the outside of the cup and platter, but within they are filled (with what has been obtained) by rapine and injustice. Blind Pharisee ! cleanse first the interior of the cup and the platter, in order that its exterior also may become clean.” (If their hearts were pure, their actions would be holy.) “Alas for you, Scribes and Pharisees, hypocrites ! because you resemble whitewashed tombs, which in the exterior appear comely^h, but within are full of dead bones and all corruption. So you also outwardly indeed appear to men to be righteous (observers of the law), but within you are full of hypocrisy and lawlessnessⁱ. Alas for you, Scribes and Pharisees, hypocrites ! because you build the tombs of the prophets, and adorn the sepulchres of the righteous, and say, ‘Had we been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ So that you give evi-

^h ὡραῖοι.ⁱ ἀνομίας.

dence against yourselves that you are the sons of those who murdered the prophets, and thus you filled^k up the measure of your fathers' (iniquity)." (The fathers, in ignorance of God's will, murdered the prophets. The sons, under a show of hypocritical obedience, condemned the sin of the father, but repeated the same with aggravation in the oft-attempted murder of Jesus.) "Serpents, offspring of vipers, how would you escape the sentence of hell?" (John the Baptist had inquired of the same men, "Who has warned you to flee from the wrath to come?" when he doubted the sincerity of their repentance.) "For this purpose, lo, I continue to send to you prophets, and wise men, and Scribes. But (such, alas, their obstinacy!) some of them you will kill and crucify, and some you will scourge in your synagogues, and will persecute from city to city, in order that upon you (who, after they had killed the Lamb of God, had received every possible call to repentance) may come all the righteous blood which has been poured upon the earth, from the blood of Abel the righteous (who died for his faith in the Lamb) until the blood of Zacharias¹ the son of Barachias, whom you slew (for the same faith) between the shrine and the altar.

"Amen (assuredly), I tell you, All these things will have come upon this generation." (Jesus here alludes to the dying ejaculations of Zacharias

^k ἐπληρώσατε.

¹ App. 185.

when he was stoned, who said, "Lord, look upon it and require it." Jesus however looks forward from the present pitiable condition of the city to His own future triumphal entry into Jerusalem surrounded by His saints, that glorious advent to which He has before alluded He adds,) "Jerusalem, Jerusalem, she who kills the prophets, and stones those who have been sent to her! How often have I been willing to gather your children, as a hen gathers her own brood under her wings, and you were not willing! Lo, your house is left to you desolate. For I say to you, from this time you shall not perceive Me (among you) until you say, 'Blessed^m is He who is coming in the name of the Lord.'" (Such was the last appeal which the now-closed mission of Jesus permitted Him to make to the lost sons of Israel. It cannot however escape observation that on the previous day the period of the desolation of Jerusalem was limited by the epoch, "until the times of the Gentiles be fulfilled." The period of the rejection of the people is now limited to the day when they shall say, "Blessed is He that cometh in the name of the Lord." The return therefore of the Jewish nation to inhabit their city, and their reception as a nation into the Church, appear to be described as two events which are not synchronous. This discourse occurred in the Temple on Wednesday, probably not long after noon.)

^m App. 182.

Chapter cxb.

Jesus retires from the Temple to the Mount of Olives, and there with the Apostles repeats and enlarges upon His former remarks about the intermediate events, on the Second Day before the Passover, Wednesday.

JESUS went out, and was proceeding from the Temple (no more to return. His disciples were deeply impressed by these denunciations of wrath which they had heard against the city and Temple, and in consequence their attention was much drawn to its magnificence). And¹ as He went out of the Temple, one of His disciples says to Him, "Master, lo, what manner of stones and what buildings!" Jesus replied, "You have power to see these great buildings" (and to discern their magnificence. To admire them was in harmony with the notion of a temporal dominion. To regret their downfall was to suppose their existence necessary to the success of the Messiah's kingdom).

His disciples² then (in a greater number) came up to show Him the buildings³ of the Temple. But Jesus said to them, "(Why) do you not (have power to) see all these things (and their fate)?"

¹ Mark xiii. 1.

² Matt. xxiv. 1.

³ App. 186, sec. 9.

Amen (assuredly), I tell you, There^a shall not be left here stone upon stone, which shall not be thrown down." (They were not to trouble themselves about what belonged not to His kingdom.

Jesus proceeded on His way to Bethany. After leaving the city, as soon as He reached the Mount of Olives, He halted and contemplated the Temple and city from about the same place where in His triumphal entry He wept over it, and whence no doubt He had often gazed upon the Holy City as He passed to and from Bethany. There He now sat down for the last time.)

Whilst He^d was sitting down at^b the Mount of Olives (below^c, but) opposite to the Temple, Peter, James, John, and Andrew privately questioned Him (upon the remark He made when leaving the Temple), "Tell us when these things shall be, and what is the sign when these things are on the point of being consummated." (This inquiry does not show in their minds any definite ideas about the things inquired after. The disciples had not yet understood the allusions which Jesus had made on the previous evening, namely, to "the end," and "to stand before the Son of Man," or "the manifestation." Jesus had already closed His present visitation to Jerusalem; He therefore in the subsequent discourse drops all allusion to the fall of Jerusalem as a thing in the

^a Matt. xxiv. 2. Mark xiii. 2.

^d Mark xiii. 3.

^b εἰς τὸ ὄρος.

^c κατέναντι. App. 181, sec. 1 (b), 4.

order of His teaching already accomplished ; He directs the attention of His disciples to intermediate events, and events attendant upon the consummation of the Mosaic and Gospel eons. He also introduces a new subject, the condition of Jerusalem previous to, or at the close of the Gentile dispensation. Jesus also introduces clearer ideas of His own presence with His elect upon earth during the great tribulation, and repeats allusions to the subsequent manifestation of that presence to the whole world.)

Jesus replied to them and began to say, " See (that is, they must employ their spiritual power to see) that no one lead you astray ; for many will come on^d the assumption of My name, saying, ' I am (Teacher),' and will lead many astray. Whenever^e you hear of wars and rumours of wars, be not troubled ; for they must (in their course) take place, but the end is not yet. For (during many centuries) nation will rise against nation (among the Gentiles), and kingdom against kingdom. And there shall be earthquakes at places, and famines, and alarms. These things are the beginnings of (coming) woes. But (at the time of this tribulation) look to yourselves. (That is, they were to use their power of spiritual vision to discern their own necessities.) For they will deliver you to (be judged in) councils and in synagogues (after the revival of the Jewish

^d ἐν τῷ.

^e App. 182, sec. 3.

polity). You shall be scourged, and shall be arraigned before governors and kings for My sake, for a testimony to them (that He was the Christ and they His faithful people. Besides the tribulation, another sign for their guidance is, that) the Gospel must be first preached to all the Gentiles (before the end). But when (at any epoch of time) they deliver you up, and lead you away, have no care beforehand what you should say, much less make it a subject of preparation[†], (there is no need for getting up a defence or employing counsel,) but speak whatever may have been given you in that hour. For it is not you who speak, but the Holy Ghost. Brother will deliver brother to death, and father the son; and children shall rise up against their parents, and cause them to be put to death; and you will be hated by all on account of My name. But he that has endured to the end (of this trial), shall be saved.

(Jesus adds another sign of great importance.)
 “At whatever epoch you perceive the abomination (which is the consequence) of the desolation[‡] standing where it ought not, let the reader understand, (for this is a point at which he may readily err,) then let them (the believers) who are in Judæa flee to the mountains; let him upon the house-top not descend into the house, much less enter for the purpose of taking any thing out of

[†] μελετᾶτε.

[‡] App. 188.

his house; and let him who is (working) in the field not return back to take up his coat (so sudden will be the affliction and so severe). Alas for those with child, and with sucklings, in those days. Pray that your flight be not in a storm (or in winter). For in those days there shall be tribulation, so great that there has not been such from the beginning of the creation which God created until now" (the time spoken of), "and never shall be. Unless the Lord had shortened the days, no flesh would have been saved, (that is, no faithful men would have remained on the earth to witness the manifestation.) But on account of the elect, whom He has chosen for Himself (to be present at His manifestation), He has shortened the days."

(Jesus here introduces the idea of His personal presence as the Son of Man with His elect upon earth, and warns them against misdirection as to the place where He may be found.) "Should at that time (of trouble) any one say to you, 'Lo, here is Christ,' or 'Lo, there,' do not believe; for false Christs and false prophets shall arise, and shall give signs and wonders to lead astray, if possible, even the elect (that they might not be preserved to meet the Lord). But use your power to see (and discern the truth). Lo, I have told you all things beforehand."

(With the tribulation of those days, and with these allusions to the condition of the Jews, Jesus

closely connects the signs of His own manifestation.) “But in those days after that tribulation (upon Judæa, the whole world shall be alarmed), the sun^b shall be darkened, and the moon shall not give her light, and the stars of heaven shall be falling (from their place), and the powers that are in heaven shall be rolled like a surge.” (These signs in the heavens are probably as literal as those that accompanied the death of Jesus, and may indicate a change in nature’s laws; or they may be symbolical, and represent republicanism and anarchy among the nations of the earth.) “And then shall they (men in general) behold with their eyes the Son of Man coming in clouds with great power and glory. Then will He send His angels and gather His elect from the four winds, (quick and dead for the first resurrection,) from the edge of the earth to the height of heaven.”

(To impress upon the Apostles that the events foreshadowed would quickly succeed the given signs, Jesus introduces the fig tree at a more advanced stage of growth.) “Learn a parable from the fig tree; when its branch is yet tender, and produces leaves, you discern that the summer is near. So also whenever you perceive these things coming to pass, discern that it (the end) is near at the doors. Amen, I (assuredly) tell you, that this generation (which sees the signs) shall

^b App. 189.

not pass by until all these things have come to pass. The heaven and the earth shall pass away; but My words shall not pass away.

“But about that day and hour no one has knowledge; neither the angels in heaven, nor the Son, but only the Father. See, (that is, they must use their spiritual vision,) watch and pray; for you have no knowledge when the season is. (For) it is as a man setting out upon a foreign journey, who upon leaving his home gave to his servants their authority, and charged upon and to each¹ his own work, and to the porter that he be watchful. Be you therefore (who are in charge of His Church) watchful; for you know not when the Lord of the household comes, at evening, midnight, cock-crowing, or dawn; lest when He arrive suddenly, He find you sleeping. This advice which I give you, I give to all (in every age). Be watchful.” (Jesus in this discourse made no allusion to the destruction of the Temple, or the captivity of Jerusalem by the Gentiles, but carried the minds of the Apostles forward from intermediate events to contemplate further circumstances of deep and mysterious import. He portrayed the trouble of the restored Jerusalem, a trouble in many features similar to, but more severe than that which had been the precursor of its destruction.)

¹ ἐκάστῳ τὸ ἔργον αὐτοῦ.

Chapter cxbi.

Jesus on the Top of the Mountain gives a fuller account of events verging upon the Consummation of the Mosaic and Gospel Eons, on the same Second Day, Wednesday.

(THE former discourse made the disciples interested in the information received, so that Jesus was questioned further about His future presence upon earth, and the end of the Gospel eon in which we live, when He had seated Himself at the top of the mountain, to take a last view of the beloved but devoted city, and probably to wait for the other Apostles who had tarried behind to obtain provisions for the night.)

When Jesus¹ was sitting on the summit^a of the Mount of Olives, the disciples came to Him privately, saying, "Tell us^b when these things shall be, and what is the sign of Thy presence (again upon earth), and of the consummation of the eon." (This question refers to three distinct points, upon which Jesus had before discoursed, namely, (1) The intermediate events, "When shall these things be?" (2) His own presence upon earth with His elect, before He is manifested to the world, "What is the sign of Thy presence?"

¹ Matt. xxiv. 3.

^a ἐπί. App. 181 ; 186, sec. 10.

^b App. 187.

(3) The end of the present state of things, "When shall be the consummation of the eon?" that is, of the Mosaic and Gospel eons which appear to be conterminous. These inquiries are answered with great fulness and perspicuity by Jesus, who in this discourse goes at once into the subject of the tribulation of the latter days, omitting all allusion to the destruction of Jerusalem, a fact supposed to be accomplished previous to the events spoken of.) He answers and says to them, "(Have the power to) see^c (spiritual vision) that no one lead you astray; for many shall come in (the assumption of) My name, saying, 'I am the Christ,' and shall lead many astray." ("False teachers" are a sign to be looked for in all ages.) "You will soon^d begin to hear of wars and rumours of wars: see^e that you be not troubled; for all things must come to pass, but the end (of the Gospel eon) is not yet. For (during many centuries) nation shall rise against nation (among the Gentiles), and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in various places. All these things are the beginning of sorrows," (but not the consummation of the eon.) "Then" (when these sorrows have come to the full) "they will deliver you up to tribulation, and will kill you; and you shall be hated by all the Gentiles on account of My name. And then many will be scandalized, and will

^c βλέπετε. ^d μελλήσετε. App. 182, sec. 3. ^e ὁράτε.

betray one another, and will hate one another. Many false prophets (in that period) will arise, and will lead many astray." (Jesus goes on to speak of the lawlessness which is set forth by St. Paul as a mark of the latter times.) "And because lawlessness has been filled to the full, the love of the many will grow cold; but he who has endured to the end (of his trial) shall be saved" (for the coming manifestation. Another sign pointing to the latter times is,) "This Gospel of the kingdom shall have been preached in the whole habitable world, (not necessarily resulting in its conversion, but) for a testimony to all the Gentiles. (When this work has been accomplished,) then shall the end (of the Gospel æon) arrive."

(But also at this time will lawlessness have rule among the Jews who have returned to Jerusalem before conversion.) "Whenever therefore you perceive (as another sign) the abomination^f (which is the consequence) of the desolation, spoken of by Daniel the prophet, standing in the Holy Place, let the reader understand, then (as was said before, when the desolation of Jerusalem commenced) let believers in Judæa flee to the mountains; the man who is on the top (of the house) not descend to take any thing out of his house; nor a man in the field turn back to take up his clothes. Alas for them with child, and with

^f App. 188.

sucklings, in those days! Pray also that your flight may not be in a storm, much less on a Sabbath, (so that nothing delay their speedy escape;) for then shall be great tribulation, such as there has not been from the beginning of the world until now (the time spoken of), nor indeed ever shall be (afterwards). And unless those days had been shortened, no flesh should be saved (to meet the Lord); but for the elect's sake (who are then upon the earth and are chosen to attend upon the manifestation of the Son of Man), those days shall have been shortened" (by that time.

There will then be a general expectation of the presence of the Son of Man in Judæa as there was at His birth.) "Then should any man say to you (who are then alive on the earth), 'Lo, here is the Christ,' or 'There;' believe him not, for there will have arisen false Christs, and false prophets (or teachers), who will give great signs and wonders, in so much that if possible they should lead astray even the elect (who were waiting for the manifestation). Lo, I have told you before. Should they therefore say to you (who are then alive), 'Lo, He is in the desert;' go not forth. 'Lo, in the secret chambers;' believe it not." (For as it had been during the presence of Jesus upon earth after His resurrection, so at His future presence in the tribulation, all who have the power of spiritual vision shall see Him.) "For as the lightning comes out of the east and

shines to the west (and is seen by all who have the power to see), so shall also the presence of the Son of Man be, (unlooked for, but universal.) For wheresoever the dead carcase may be, there will the vultures have been gathered." (As the vultures descend wherever the carcase falls, so will Jesus be present to take the faithful to Himself wherever they be found upon earth.

Jesus passes on, from the signs of His presence^ε with the elect in the tribulation, to those of His manifestation^η to the world, thus marking the presence and the manifestation of the presence as two distinct but consecutive epochs.) "Forth-with^ι however after the tribulation of those days, the sun^κ shall be darkened, and the moon shall not give her light, and the stars shall fall from the heaven, and the powers of the heaven shall be rolled as the surge; and then shall appear the sign of the Son of Man in the heaven." (This sign is a further development of the prophecy, but what that sign will be does not appear, such however as the faithful can recognize.) Then all the tribes of the earth shall mourn, and shall see^ι (with their natural eyes) the Son of Man coming upon the clouds of heaven with power and much glory; and He shall send His angels with the great sound of the trumpet, and they shall gather to Him His elect (who have been preserved for the purpose)

^ε παρουσία. App. 190.

^η ἐπιφάνεια. App. 190.

^ι εὐθέως.

^κ App. 189.

^ι ὄψονται.

from the four winds, from one edge of heaven to the other," (in order that they may see His manifestation, and reign on the earth together with Him and with the saints of the first resurrection. Jesus again in this His third discourse on this subject, says,) "Learn however the parable from the fig tree; When already its branch has become tender, and has put forth its leaves, you perceive that the summer is nigh; so likewise you, whenever you perceive all these things, discern that it (the end) is near at the doors. Amen (assuredly), I tell you, That this generation (which sees these things) shall not have passed away till all these things come to pass. The heaven and the earth shall pass away, but My words shall not have passed away." (These shall be the signs and this the order of events. The Church of the latter days may be slow in receiving these truths, yet is the unchangeableness of His words guaranteed.)

"But about that day and hour no one has knowledge, not even the angels of the heavens, but My Father only," (not even the Son during the time of His humiliation, though He be in spiritual substance One with the Father. The world though warned will not be watching.) "But as were the days of Noah, (who alone foresaw the flood,) so will be also the presence^m of the Son of Man (known only to the elect). For as they were in the days before the flood eating and

^m *παρουσία.*

drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and did not discern until the flood came and carried all away; so shall also the presence of the Son of Man be."

(In the day when this presence is manifested, saints and sinners will be living side by side; the saints expecting their Lord, the sinners unprepared.) "At that" time two men shall be in the field; the one shall be taken (by the angels to meet his Lord), the other left. Two women grinding at a mill (or spinning at a loom); one (who has been led by the Spirit) is taken, and the other left (to live after the flesh).

"Be wakeful therefore, because you know not at what hour your Lord is coming. But discern this (truth). If the master of the house had known at what watch the thief is coming, he would have been wakeful and would not have permitted his house to have been broken through. On this account be you also prepared, for because at an hour you think not the Son of Man is coming." (In this prophecy^o certain obvious points or finger-posts attract notice.

I. In the earlier parts of the prophecy the Gentiles alone are spoken of; and no allusion is made to the Jews until after the sign of the end, vers. 14, 15.

II. That the signs of false teachers in the

ⁿ τότε. App. 71.

^o App. 192.

Church and wars in the world are of constant recurrence, and do not define any particular epoch.

III. That there is a tribulation spoken of, which has a beginning, ver. 21, and an end, ver. 29.

IV. That there is no change in the natural world, or in the condition of the faithful, until after this tribulation.

V. That during the tribulation Jesus is present as generally as the lightning, but unseen by the world, ver. 27.

VI. That a new period and order of things opens at ver. 29, which affects the natural world as well as the spiritual condition of the faithful. A sign is spoken of, but not defined. Yet is it as plain an indication to the faithful, when watching, as a fig tree in leaf which indicates the summer.

VII. That the tribulation, the sign, and the change shall all take place in one generation of men, ver. 34.

VIII. That the progress of events will not be discerned by the world at large; and that the previous knowledge of the actual day is most carefully concealed from all created beings.)

Chapter cxvii.

At the Manifestation of the Son of Man the Stewards of His Mysteries who have occupied in His absence will be called to an account.

(JESUS goes on to warn His Apostles and their successors of the account they must give of their own office at His return.) “Who¹ is, I pray, the faithful and wise servant, whom the master has placed over His household, to give them their meat in season (such as the times require)? Blessed is that servant whom his lord on his arrival^a shall find so doing. Amen (assuredly), I tell you, He will make him ruler over all that belongs to him. But should that servant, being bad at heart, say, ‘My lord delays his arrival^b,’ and shall begin to beat his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall arrive^c in a day on which he did not expect, and at an hour which he did not discern, and shall cut him asunder (setting his conduct on the one side, and his conscience awakened into despair on the other), and appoint his portion with the hypocrites. There shall be the weeping and the gnashing of teeth” (so often spoken of by the Jewish teacher. Jesus, after He had shown the rewards and penalties which await the

¹ Matt. xxiv. 45.^a ἐλθών.^b ἐλθεῖν.^c ἦξει.

ministers and dispensers of His word and sacraments, further illustrates the manner in which the general members of His Church and recipients of the Holy Ghost, will be dealt with at the manifestation of His presence as Bridegroom to consummate a union with His own).

Chapter cxbiii.

The Manifestation of the Son of Man as the Bridegroom of His Church, and His reception of those who are worthy.

“THE¹ kingdom of heaven at that time (visible upon the earth, namely, all the souls who have received the grace of holy baptism and gift of the Holy Ghost) shall be like ten virgins who, having taken their lamps, went out for the purpose of meeting the bridegroom. Five were wise, and five foolish. They who were foolish took their lamps, but did not take oil with them^b. But the wise took oil in their vessels (that is, the gifts of the Spirit in their bodies) with their lamps (their regenerate souls). But whilst the bridegroom was delaying, they all slumbered and slept. At midnight a cry was made, ‘Lo, the bridegroom is coming! Go you out to meet him!’ Then all those virgins arose and trimmed their lamps.

¹ Matt. xxv. 1. ^a τότε. App. 191. ^b μετ' ἐλαιῶν.

And the foolish said to the wise, ‘Give us (some) of your oil, because our lamps are being extinguished.’ (They had no life in themselves.) The wise replied, ‘Nay, lest there be not sufficient for us and you, but rather go to those who sell (the ministry of the Church), and buy for yourselves.’ Upon their departure to buy, the bridegroom arrived^c; and those who were prepared went in with Him into the marriage, and the door was shut. The other virgins came too late, saying, ‘Lord, Lord, open to us.’ But he replied, ‘Amen (assuredly), I tell you, I know you not.’” (Once He had known them as recipients of His grace and Spirit, which now had been quenched. Jesus adds the general admonition,) “Be you therefore wakeful, because you do not know the day much less the hour in which the Son of Man comes” (to reign upon the earth. The first parable shows that the ministers of the kingdom who are, like Daniel, worthy to stand before the Son of Man in His kingdom, shall, at the manifestation of His presence, receive appointments therein; whilst the second shows that those members who fall short of a due use of His gifts and graces will at least have no share in the first resurrection. Jesus proceeds to show by another parable the principles upon which the above decisions were arrived at, in respect both of the ministers and members of His Church).

^c ἦλθεν.

Chapter cxix.

The Principles upon which the Son of Man elects from those Saints who sleep, that they may appear with Him in Glory.

“THE¹ Son of Man (when He leaves the earth and commissions the Apostles and their successors to feed His sheep until His return) is as a man going from home, who called his own servants, and delivered to them what belonged to him. To one he gave five talents, to another two, to a third one; to each according to his individual power; and immediately went on his travel. He that received five talents went out and traded by their means, and made other five talents. In like manner also he who received the two gained also himself other two. But he who had received the one talent departed and dug in the earth, and hid the money of his lord.

“After a long time the master of those servants comes and balances his account with them. And when he who had received the five talents approached, he brought in addition other five talents, saying, ‘Lord, you delivered to me five talents. Lo, I have gained other five talents in addition to them.’ His lord said to him, ‘Well, good servant and faithful; you were faith-

¹ Matt. xxv. 14.

ful in a little (matter), I will place you over much. Enter into the joy of your lord.' When also he who had received the two talents approached, he said, 'Lord, you delivered to me two talents. Lo, I have gained other two talents in addition to them.' His lord said to him, 'Well, good servant and faithful; you were faithful in a little matter, I will place you over much. Enter into the joy of your lord.'

"But when also he who had received the one talent approached, he said, 'Lord, I recognized you that you are a hard man, reaping (from land) where you have not sown (the seed), and collecting whence you have not distributed (goods); and I became alarmed, and I departed and hid your talent in the earth. Lo, you have your own.' But the lord replied, 'Evil servant and slothful (both himself, his time, and his labour are rightly his master's), you knew that I reap where I have not sown, and collect whence I have not distributed; it was your duty therefore to have put out* my money with the exchangers (for the purpose of enabling others to work with the capital), and upon my arrival I should have received my own with interest (at least). Take therefore from him the talent, and give it to him who has ten talents. For to every one who has shall be given, and he shall have a superabundance; but from him who has not (some

* βαλεῖν.

fruit), even what he had (as a gift) shall be taken from him. Cast out the useless^b servant into the darkness which is without (the kingdom). There shall be the weeping and the gnashing of teeth." (Those of the departed who are not chosen to take part in the eon of blessedness are excluded from all further participation of the graces of the Gospel eon or kingdom. Thus concluded the teaching of Jesus both upon His presence with the elect during the time of trouble, and the manifestation of His presence upon earth to cleanse and glorify His Church.)

Chapter cxx.

The Judgment of all Mankind who at the end of the Gospel Eon had remained without the pale of the Church.

(JESUS proceeds to give instruction about His final coming in the glory of heaven to judge and to take an account of all mankind who were not, and had not been, members or ministers of His Church. Before this epoch the Gospel had been preached to all nations in the whole world for a witness to them; according as they did not receive the Gospel or its professors, they will be judged.)

"Whenever¹ the Son of Man has arrived^a in His

^b ἀχρεῖον.

¹ Matt. xxv. 31.

^a App. 186, sec. 11.

glory, and all the holy angels with Him, then will He sit upon the throne of His glory ; and all the Gentiles (who are not members of His Church) shall be gathered before Him, and He will separate the one from another, as the shepherd separates the sheep from the goats ; and He will place the sheep on His right hand, and the goats on His left.

“ Then the King will say to those on His right hand, ‘ Come, you who have been blessed by My Father, inherit (as His heirs, not as members of Christ, for they had never been baptized into His Church) the kingdom prepared for you from the foundation of the world ; for I was hungry, and you gave Me to eat ; I was thirsty, and you supplied Me with drink ; a stranger, and you entertained Me ; naked, and you clothed Me ; I was infirm, and you looked upon Me ; I was in prison, and you came to Me.’ Then will answer to Him the righteous (the heathen who had lived by the light of their conscience), saying, ‘ Lord, when did we perceive You hungry, and nourished You ? or thirsting, and supplied drink ? When did we perceive You a stranger, and entertained You ? or naked, and clothed You ? When did we perceive You infirm, or in prison, and came to You ?’ The King shall reply to them, ‘ Amen (assuredly), I tell you, As far as you have done it (in love) to one of these My brethren, (even) the least, you have done it to Me.’” (Though they

never before had seen or known the Son of Man, except so far as His Gospel had been preached for a witness unto them.) "Then will He say to those on His left hand, 'Go from Me, you who have been cursed, into the fire for eons which has been prepared (not, indeed, for men, but) for the devil and his angels. For I was hungry, and you gave Me not to eat; I was thirsting, and you supplied Me no drink; I was a stranger, and you entertained Me not; naked, and you clothed Me not; infirm and in prison, and you looked not upon Me.' Then they also will reply, saying, 'Lord, when did we perceive you hungry, thirsting, a stranger, naked, infirm, or in prison, and have not ministered to You?' Then will He answer, 'Amen (assuredly), I tell you, As far as you have not done it (in love) to one of these My brethren, (even) the least (whom they perceived to be in trouble), much less have you done it to Me' (whom they had never known). These shall depart into punishment for eons, but the righteous into life for eons." (The eons spoken of by Jesus are clearly spiritual states and conditions. The successive eons of blessing appear to advance in the degrees of blessedness. Will also the eons of misery increase in the intensity of their sufferings? How awful the hour when a man has the last opportunity to say, "As for me and my house, we will serve the Lord" !)

Chapter cxxi.

A Summary of the Three Prophecies.

(A SUMMARY view of these three remarkable, successive, and distinct prophecies may be instructive. I. In the prophecy delivered in the Temple, there is clearly defined, as a primary object, the destruction of Jerusalem; there is also introduced a notice of the manifestation of the presence of Jesus upon earth at some subsequent epoch, and of the end^a or consummation^b of the Mosaic and Gospel eons. Some of the intermediate events are also briefly foretold. Thus Jesus in setting forth the destruction of Jerusalem, closed all expectations of a temporal kingdom, and at the same time directed attention to the future manifestation of His glory upon earth, of which He had beforetime frequently spoken.

II. In the prophecy delivered on the side of the Mount, we have a fuller notice of intermediate events. There are also introduced allusions to the great tribulation, with instructions how the faithful should conduct themselves. The state of Jerusalem at the time of the tribulation is given, implying at least a partial and premature return of the Jews to their own land, and the manner in which Jerusalem would be affected by the tribula-

^a τέλος.^b συντέλεια.

tion. The signs of His manifestation and the gathering of the elect into His kingdom on earth are limited in time to the space of one generation of men then upon the earth. These disclosures were in consequence of a request made for further information respecting that future state of things, to be introduced by the announced destruction of the Temple.

III. In the prophecy on the top of the Mount, we have the same distant events illustrated in a more extended prophecy. The presence of Jesus with the elect is more clearly set forth as an event contemporaneous with the tribulation, but preceding and distinct from the manifestation of the presence, which last event is introduced as following immediately after the tribulation. The suddenness of these events at the consummation of the Gospel eon is pressed on our attention. The account which must be rendered by those who have been left in trust by the Son of Man during His absence; the manner in which the members of the Church will be separated at the manifestation of the presence of Jesus to assume the throne of David upon earth, as well as the principles upon which all decisions will be made; together with, at the end of the eon^c of this world, the separation of the whole heathen world into two classes at the final judgment, are events and circumstances prophetically announced.

^c ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. Matt. xiii. 40.

Jesus now closes His teaching upon this subject and sets forward, after the third prophecy, to Bethany, where we find His thoughts during the rest of Wednesday evening to be fixed upon His betrayal and death. He specially prepares His disciples for His own departure, for the consequent trial of their faith, and for their future difficult position with the whole world against them.)

Chapter cxxii.

The Events of Wednesday Evening before Sunset.

It came¹ to pass, when Jesus had ended all these words, that the² feast of unleavened bread, which is called the Passover, was near; (for) the Passover³ and the feast of unleavened bread were after⁴ two days, (that is, after Wednesday and Thursday, or on Thursday evening.)

Jesus⁴ said therefore to His disciples, "You know that after two days the Passover comes to pass, and the Son of Man is (then) betrayed for the purpose⁵ of being crucified."

At that very time (Wednesday evening) the Chief⁵ Priests, and the Scribes, and⁶ the elders of

¹ Matt. xxvi. 1.

² Luke xxii. 1.

³ Mark xiv. 1.

⁴ μετὰ δύο ἡμέρας. App. 193.

⁴ Matt. xxvi. 1.

⁵ εἰς.

⁵ Matt. xxvi. 3. Mark xiv. 1. Luke xxii. 2.

⁶ Matt. xxvi. 3.

the people were assembled together unto the court of the high priest, called Caiaphas, and consulted together; and they⁷ were seeking by what means they might lay hands⁸ on Jesus by stratagem, and kill and destroy⁹ Him. And they said¹, "Not (openly, and) on the feast day, (which was the ordinary time for political and other executions,) lest there should be a tumult among the people." For they feared² the people. (They hoped at some opportunity to effect His destruction clandestinely, and unperceived by the crowds, who hung upon His lips for their blessing.

The same evening, after Jesus had returned from the Mount,) whilst³ He was at Bethany, in the house of Simon the leper, and was⁴ reclining for rest on a couch (before supper), there came⁵ to Him a woman (in fact the same woman who on Saturday evening had reserved what remained of the pound of spikenard) having an alabaster of spikenard^c ointment very costly, and when she had broken⁶ (the neck of) the alabaster, she poured⁷ from it^d (so as to empty it) on His head as He reclined⁸ on the couch.

When His disciples perceived it, (they were

⁷ Mark xiv. 1. Luke xxii. 2.

⁸ Matt. xxvi. 4. Mark xiv. 1.

¹ Matt. xxvi. 5. Mark xiv. 2.

² Matt. xxvi. 6. Mark xiv. 3.

³ Matt. xxvi. 7. Mark xiv. 3.

⁴ Mark xiv. 4.

^d αὐτοῦ.

⁹ Luke xxii. 2.

³ Luke xxii. 2.

⁴ Mark xiv. 3.

^c App. 195.

⁷ Matt. xxvi. 7. Mark xiv. 4.

⁸ Matt. xxvi. 7.

tempted by Satan to adopt the previous murmuring of Judas, for he desired to have them also,) some^o of them were indignant among themselves, saying, "To what purpose is this waste of the ointment (which has been poured out), for this ointment could have been sold (as Judas had proposed) for much¹, (namely) above² three hundred denarii, and³ given to the poor." And they⁴ were railing at her. (Mary knew that Jesus had prophesied His own death, and that the Jews had long determined upon it. The woman therefore looked upon the event as certain. And in obedience to the Lord's injunction she at this, the last opportunity, had used for His burial the ointment He had directed her to reserve.) But when Jesus⁵ was cognizant (of their railing), He said, "Let⁶ her alone, why⁷ give the woman annoyance? for she has performed a good work on Me. For at all times the poor you have among yourselves (on earth), and⁸ whenever you are willing you have the power to do them good; but Me⁹ you have not at all times (upon earth). According¹ to what she had, she has done. She has undertaken beforehand to anoint My Body for its entombing. For² when she cast the ointment upon My Body,

^o Matt. xxvi. 8. Mark xiv. 4.

¹ Matt. xxvi. 9.

² Mark xiv. 5.

³ Matt. xxvi. 9.

Mark xiv. 5.

⁴ Mark xiv. 5.

⁵ Matt. xxvi. 10.

⁶ Mark xiv. 6.

⁷ Matt. xxvi. 10.

Mark xiv. 6.

⁸ Mark xiv. 7.

⁸ Matt. xxvi. 11.

Mark xiv. 7.

¹ Mark xiv. 8.

² Matt. xxvi. 12.

she did it against My being placed in the tomb” (in haste and without such attention).

“Amen (assuredly), I tell¹ you, Wherever this Gospel (of Mine) shall have been preached in the whole world, (there) also what she has done shall be talked about for a remembrance of her.” (The labours of many of the Apostles who converted large portions of the world have passed into oblivion, but this act of love from a devoted soul has been indelibly inscribed on the page of Holy Writ, and its commemoration remains an associate of the Gospel narrative which neither time dis-severs nor infidelity tears away.)

Chapter cxxiii.

Wednesday Evening at Bethany during Supper.

(ON the same evening after sunset, but the day) before¹ the feast^a of the Passover, when Jesus knew that His own time (to be sacrificed) had arrived, in order that He might pass^b out of this world to the Father, having loved His own who were in the world, to the end (of His mission, which had on that day been closed) He loved them (still. He showed His love during the remaining hours of His mortal life by an increased

^a Matt. xxvi. 13. Mark xiv. 9.

^a (τῇ ἡμέρᾳ) πρὸ τῆς ἑορτῆς.

¹ John xiii. 1.

^b ἵνα μεταβῇ.

care and anxiety for them. There is no period of the life of Jesus more intensely absorbing than this which sets forth the Redeemer on the one hand preparing Himself for suffering, and on the other hand training His Apostles to pass through the hour of darkness, and to succeed Him in His mission).

When supper-time had arrived^c, and the devil had by this time made a suggestion^d to the heart of Judas^e Iscariot, the son of Simon, that he should betray Him, Jesus, with knowledge that the Father had given all things into His hands (even the traitor, for the purposes for which he made himself serviceable), and that He came out from God, and was withdrawing^f Himself to God, rises from the supper (which had been prepared whilst He was resting on the couch), and lays aside His robes^g, (garments which servants never wear, in order that in the form of a servant He might sacramentally wash and spiritually cleanse His faithful followers.) And when He had taken a towel, He girded Himself (as a servant). He then pours water into the bowl^h (prepared for washing the feet of the guests before meat), and began to wash the feet of the disciples, and to wipe them with the towel with which He was girded, (the usual office of the lowest menial.)

^c γενομένου. App. 194.

^e App. 196.

^g τὰ ἱμάτια.

^d βεβληκότος εἰς.

^f ὑπάγει.

^h νεκτῆρα. App. 197.

He comes at length to Simon Peter, who says to Him, "Lord, do You wash my feet?" Jesus replied, "What I am doing you do not know now, but you shall recognize afterwards." Peter continued, "You shall not wash my feet until the eon," (that is, the eon of blessedness of which Jesus had often spoken, and into which Peter hoped to enter with Jesus.) Jesus replied, "Unless I wash you, you have no share with Me," (either in His manhood during the Gospel eon, or in His glory during the eon of blessedness.) Simon Peter says, "Lord, not my feet only, but also my hands and my head." (For he desired to have a full share of His Divine nature and glory.) Jesus says to him, "He who has bathed¹ has no need (on his return from the bath) except to wash² his feet, but is clean wholly." (He who has been regenerated in Christ needs no second washing, but is clean, save from the pollution of his daily walk.) "And you are clean, but not all." For He knew who was (at that time) betraying¹ Him, (that is, entertaining Satan's suggestion.) Therefore said He, "Not all of you are clean."

(The souls of the twelve had been made alive beforetime by the quickening Word and Spirit of the second Adam; and now the eleven had by His washing been cleansed from pollution. They are prepared to receive greater and deeper truths,

¹ λελουμένος.² νίψασθαι.¹ παραδιδόντα.

if so be that they have strength of nature, as well as sanctification of spirit. This strength of nature will follow when they have eaten that bread which came down from heaven, whereby they have life within themselves.) When therefore He had washed their feet, and had taken His robes, and had reclined^m again (upon the couch), He said to them, "Do you recognize what I have done to you? You call Me the 'Teacher,' and the 'Lord;'" and you speak properly, for I am. If therefore I have washed your feet, your Lord and Teacher, you also ought to wash the feet one of another. For I have given you the example in order that as I have done to you, you also should do. Amen, amen (most assuredly), I tell you, There is not a servant greater than his own lord, much less an Apostle greater than He who sent him. If you know these things, happy are you should you do them." (How could they in after-time wash one the other's feet, save by ministering the ordinances of penitence and absolution, by the grace of which the conscience is cleansed from the pollutions of daily life, not from the guilt of original sin?)

"I am not speaking about you all. I know (the character of every man) whom I have chosen; but (He had so chosen) in order that the Scripture might be fulfilled (which says), 'He that eats bread with Me has raised his heel

^m ἀναπεσών.

against^a Me.' From the present time I speak to you (frequently of this fact), before it has come to pass, in order that whenever it may have come to pass, you may believe that I am He." (Jesus at that time perceived what was going on in the mind of Judas, and therefore prepared the Apostles to look for a traitor among the guests of His own table. The treachery however of one Apostle would not invalidate the authority of the faithful eleven.) "Amen, amen (most assuredly), I tell you, That he who receives whomsoever I may send, receives Me; and he who receives Me, receives Him who sent Me." (On the whole therefore, Jesus upon this occasion not only taught His disciples a lesson of humility, but also had made them clean for the future reception of deeper truths, and of the promise of the Holy Ghost. He also set forth the position and authority of His Apostles, so long as they remained faithful.) After He had said this, Jesus was agitated in spirit, and gave evidence (against the traitor. It was doubtless a severe trial for Him to pass judgment upon one who had been chosen, not only among the twelve, but had also received the graces and gifts which would have made him, if a doer of the word, a brilliant star in the Redeemer's crown). He said, "Amen, amen (most assuredly), I tell you, that one of you shall betray Me." (He saw that Judas was, by that

^a App. 198.

time, irrevocably perverted.) The disciples however looked at each other, doubting about whom He spake.

Now there was reclining^o (on his elbow on the couch) in the bosom^p of Jesus one of His disciples, whom Jesus loved. Simon Peter therefore beckons to him to inquire who it might be about whom He spake. After therefore he had fallen^q (according to his position) upon the breast^r of Jesus, he said to Him (so as not to be overheard by the rest), "Lord, who is it?" Jesus replies (privately), "That person it is to whom, after dipping the sop, I shall give it in addition"^s (to his mess). And when He had dipped the sop, He gives it to Judas Iscariot, the son of Simon; and after the sop, at that^t time Satan entered into him (and, meeting with no resistance, matured the resolve he had before suggested). Jesus therefore (when He perceived that this last act of special grace to the soul of Judas had the more hardened his heart, and confirmed his treachery) says to him, "What you are doing, do more^u quickly." (Up to this time Judas had the grace of repentance and of love to Jesus, had he used it; but now all hope was gone, and the speedy execution of his design was desirable.) But no one of those reclining (at the table) recognized for what purpose He spoke this to him.

^o ἀνακείμενος.

^p κόλπῳ.

^q ἐπιπесών.

^r στῆθος.

^s ἐπιδώσω.

^t τότε.

^u τάχιον.

For some thought since Judas had the purse, that Jesus said to him, "Buy what we have need of for the feast" (of the Passover which Jesus would hold on the morrow, Thursday), or that he should give something to the poor. Therefore after taking the sop he went out immediately, and it was night. (Jesus was now as Son of Man exercising judgment upon an unworthy follower. Satan had desired to have all the Apostles, and he had got one. He assaulted their Master in the wilderness, but was discomfited; and he failed not to assault them in every hour of trial. Eleven however escaped, and one was seduced even under the eye and the hearing of the words of Jesus.)

Chapter cxxiv.

Judas at Jerusalem with the Chief Priests.

(THE traitor returned no more to Bethany; for) Satan¹ entered into Judas called Iscariot, who was of the number and one² of the twelve³, who at that time set⁴ out (from Bethany), and⁵ departed to⁶ the Chief Priests, in⁷ order that he might

¹ Luke xxii. 3.

² Matt. xxvi. 14. Mark xiv. 10.

³ Matt. xxvi. 14. Mark xiv. 10. Luke xxii. 3.

⁴ Matt. xxvi. 14.

⁵ Mark xiv. 10.

⁶ Matt. xxvi. 14. Mark xiv. 10.

⁷ Mark xiv. 10.

betray Him unto them; and^a after his departure he talked with the Chief Priests and captains^a (officers who kept guard at night in the Temple) as to the manner how he would betray Him unto them; and^b when they heard him they¹ were glad. (For the Sanhedrim had consulted on this very point,) and agreed² and promised³ to give⁴ him money. And Judas⁵ Iscariot said to the chief priests, "What are you willing to give me, and I will deliver Him to you?" And they weighed^b to him (out of the treasury) thirty pieces of silver, (the usual price of a slave.) He agreed⁶, and from⁷ that time Judas was⁸ seeking a good⁹ opportunity, and how¹ he might² deliver Him to them apart³ from the multitude. (Since it was dark before Judas went out from Bethany, and the lights at night were always kept burning in the shrine^c of the Temple, the night-watch would be found there by Judas. And since Judas returned the money, and threw it down in the shrine, there is every appearance that the bargain was made, and the money out of the treasury received, in that same holy place.

^a Luke xxii. 4.^a στρατηγοίς.^b Mark xiv. 11.¹ Mark xiv. 11. Luke xxii. 5.² Luke xxii. 5.³ Mark xiv. 11.⁴ Mark xiv. 11.

Luke xxii. 5.

⁵ Matt. xxvi. 15.^b ἔστησαν.^c Luke xxii. 6.⁷ Matt. xxvi. 16.⁸ Matt. xxvi. 16. Mark xiv. 11. Luke xxii. 6.⁹ Matt. xxvi. 16. Luke xxii. 6.¹ Mark xiv. 11.² Matt. xxvi. 16. Mark xiv. 11. Luke xxii. 6.³ Luke xxii. 6.^c ναόν.

Such is the co-ordinate action of impenitence, profanity, and treachery.)

Chapter cxxb.

Jesus with the Eleven after Supper at Bethany on Wednesday Evening.

(ONE step had now been taken towards slaying the Victim who offered Himself a sacrifice for the sin of the world.) When¹ therefore Judas had gone out (to do the part which he had undertaken, Jesus now relieved from his presence began very fully to set before His faithful disciples the hidden things of His own and their condition. St. John has largely drawn upon the discourses of the last day of the life of Jesus, yet possibly he has not recorded one tenth part of the precious teaching of that trying season) Jesus said, "Now has the Son of Man been glorified, (for all His were pure and clean,) and God has been glorified in Him (by the accomplishment of the work of salvation in them). If God has been glorified^a in Him (in humiliation, the Divine in the human), God will also glorify Him in Himself (in exalting the human in the Divine), and will immediately glorify Him. Dear^b children (it is now time that they under-

¹ John xiii. 31.

^a App. 199.

^b τέκνία.

stood that), yet a short time (forty days) I am with you; (after that time) you shall seek Me, and as I said to the Jews, ‘Whither I withdraw^c Myself, you (Jews) are not able to come;’ also I say to you (that they, the disciples) just now^d (are not able to come. Though not able to depart with Him, there was yet a source of comfort upon earth in the love, one of another, whereby they fulfilled the law and had peace with God). A new commandment^e I give you, That you love one another as I have loved you, (for He had exceeded the commandment, ‘Love your neighbour as yourself,’) in order that you also should love one another. In this (thing) all will recognize that you are My disciples, should you have love towards one another,” (in the degree in which He had loved them, so that they should be able “to lay down their lives for the brethren.”)

Simon Peter says to Him, “Lord, where dost Thou withdraw Thyself?” Jesus replied, “Where I withdraw Myself, you are not able now to follow Me; but at a later^f time you shall follow Me.” Peter inquires, “Lord, for what cause am I not able to follow Thee at present? I will stake^g My soul on Thy behalf.” Jesus replied, “Your soul you will stake on My behalf, will you, (rash man? little conscious of his want of power.) Amen, Amen (most assuredly), I tell you, The cock shall

^c ὑπάγω.^f ὕστερον.^d ἄρτι.^g θέσω.

* App. 200.

not crow^h until you have deniedⁱ Me thrice.” (This expression suggests that the night was far spent, even beyond the time of cock-crowing, or beyond three o’clock on Thursday morning. Jesus thus both prepared them for His death, and also by instilling into their souls the principle of Divine love for living in unity and equality as brethren after His departure.)

Chapter cxxvi.

Jesus continues His Discourse with the Eleven Disciples at Bethany on Thursday Morning.

(On the Thursday morning Jesus perceives that His disciples were troubled at the thought of His withdrawal from them, which He had announced so plainly during the preceding night. He therefore before^a leaving Bethany began to give them consolation by informing them of the place to which, as well as the manner in and the object for which He was withdrawing.) “Let not¹ your heart be troubled: you believe in God, and you believe in Me, (there is therefore no place for trouble.) In the house of My Father there are many mansions^b; if it were not so, I would have told you. I am setting out to prepare a place for

^h App. 201.

^a App. 202.

¹ John xiv. 1.

ⁱ App. 230, sec. 1.

^b *μνοαί.*

you ; and should I set out and prepare a place for you, I am again coming (at the consummation of the eon), and will take you to Myself (to His own abode) ; in order that where I am, there also you may be. And you know the way to the place where I withdraw Myself," (and by which they were to follow.) Thomas says to Him, "Lord, we do not know the place where You withdraw Yourself, and how do we know the way ?" Jesus (at once recurs to elementary principles, and) replied, "I am the Way, the Truth, and the Life ; and no one comes to the Father (where He goes) except through Me, (that is, through His incarnation.) If you had recognized Me (the Man-God, as the way by which men go to God), you would have recognized the Father also (as Him to whom they go). From the present time therefore recognize Him (the Father in the Son and His works), and you have seen Him," (as far as human beings can discern His Divine nature.)

Philip continues, "Lord, show us the Father, (meaning probably in a vision,) and we are satisfied." Jesus replies, (and goes on further to explain that men see the Father when they discern the Godhead of the Son,) "Am I so long time with you, and have you not recognized Me, Philip (as God Almighty) ? He who has seen Me (that is, His Divine nature manifested in His words and works) has seen the Father. How then do you say, 'Show us the Father' ? Do you not believe

(a lesson so often taught) that I am in the Father, and the Father in Me? (Even) the sayings of which I talk to you, I do not talk from Myself; but the Father who abides in Me Himself does the works. Believe Me (as it had been told them) that I am in the Father, and the Father in Me, or else believe Me on account of the works themselves." (Thus Jesus again distinctly and intelligibly announced His Godhead, and expected the disciples to be able to act upon the power of faith in that Godhead. He said,) "Amen, amen (most assuredly), I tell you, The man who believes in Me (shall need no evidence of the Father, for that man) shall perform the works which I do, (and shall discern that the Father is present in those works,) and greater works than these shall he perform, because I set out to My Father (being no longer in humiliation. Moreover) whatever you should ask in My name, this I will do, in order that the Father may be glorified in the Son (by the accomplishment of their prayers). Should you ask any thing in My name, I will do it. (He also adds the first promise of the Comforter.) Would you love Me, keep My commandments; and I will request the Father, and another Comforter (or Advocate) will He give you, in order that He may abide with you until the eon^c (of blessedness); namely, the Spirit of truth, whom the world (which lives after the flesh) is not able

^c εἰς τὸν αἰῶνα.

to receive, because it does not behold Him, much less recognize Him; but you recognize Him, because (during the absence of Jesus) He remains by your^d side, and shall (after the day of Pentecost) be in you."

(Jesus states that His own presence with His disciples shall be unseen by the world.) "I will not leave you orphans (utterly deprived of His presence). I am coming to you (four days hence), yet a little while (meaning after to-day) the world looks upon Me no longer (until the consummation of the Gospel eon); but you look upon Me (after His resurrection), and because I am (then) alive, you shall live also (that is, have the light of life). In that day (of light, that is after the day of Pentecost) you shall recognize that I am in My Father, and you in Me, and I in you. (But this recognition cannot be obtained by every one.) That man who has My commandments, and keeps them, is the person who loves Me; and he that loves Me, shall have been loved^e by My Father (before he can love the Son), and I will love^f him; and will make Myself manifest^g to him." Judas, not Iscariot, says to Him, "Lord, how has it come to pass, that You are on the point of making Yourself manifest to us, and not to the world?" (They were expecting that general and outward manifestation of His kingdom of which also He had spoken to

^d παρ' ὑμῖν.

^f ἀγαπήσω.

^e ἀγαπηθήσεται.

^g ἐμφανίσω.

them.) Jesus said in reply, (explaining that it was not the manifestation of His kingdom or His glory of which He was speaking, but of His spiritual presence with His own followers which was invisible to the world,) "Should any man love Me, he will keep My Word; and My Father will love him, and We will come to him, and will make our abode with him. He who does not love Me, keeps not My words (and cannot have this blessing). Even the word which you hear is not Mine, but (the Word) of the Father who sent Me."

(Jesus in conclusion shows the office of the Comforter of whose person He had before spoken, as well as the benefit His disciples would derive even in the present time from His own departure.) "Of these things I have talked with you whilst abiding with you. But the Comforter, the Holy Ghost, which the Father will send in My name, He shall teach you all things, and shall suggest to your memory all that I have told you. Peace^b I leave with you, My own peace" (which He enjoyed in consequence of having done the Father's will) "I give you. Not after the manner in which the world gives (for its own advantage) do I give to you. Let not your heart be troubled, much less let it be afraid. You have heard what I told you, 'I withdraw Myself' (from the world), and I am coming to you.' If you were loving Me, you

^b εἰρήνη. App. 212.

would rejoice because I set out to the Father; because My Father is greater than I; and now I have told you before it has come to pass, in order that whenever it may have come to pass, you may believe. (Jesus explains that His departure will be accomplished under the immediate direction of the evil one.) No longer shall I talk much with you, for the ruler of this world" (he who has authority over the sinner to destroy both body and soul in hell) "is coming," (and for the time holds dominion over the minds of men to urge them on to falsehood and murder,) "but in Me he has nothing." (He could not claim the body of Jesus when sacrificed for sin, as he had "contended for the body of Moses," much less could he claim His soul. Jesus by the power of the eternal Spirit was on the point of yielding His own body to suffer in obedience to the will of the Father.) "In order that the world may recognize that I love the Father (because He so submitted His will to God's will), and as the Father has enjoined upon Me, so I do." (The mind of Jesus was directed to His share in the coming events at Jerusalem. He therefore says,) "Arise², let us go hence." (All now prepare to leave Bethany, Jesus with clear knowledge of the future. But the disciples in doubt between their own desire for the temporal development of His kingdom and that fulfilment of prophecy by His suffering

² John xiv. 31.

and death, which He had so often declared to be at hand.)

Chapter cxxbii.

Jesus sends Two Disciples to prepare the Passover.

(JESUS, before He left Bethany on Thursday, sent forward two disciples to prepare the Passover. Now the day^a of killing the Passover was decided by the first appearance or phase of the new moon, which might, or might not, be seen on the thirtieth day of the old month; if the phase was seen and reported to a committee of the Sanhedrim who sat to receive information, they fixed that day to be the first day of the new month; but if the phase was not seen, the next day as a matter of course became the first of the new month. Consequently the killing of the Passover on the fourteenth day of Nisan became fixed by observations made upon the last day of the previous month; that is, only fourteen days before the feast was held.

Sometimes the phase was not seen at Jerusalem on the thirtieth day when it was seen in Galilee, or vice versa, consequently the appointed day at Jerusalem might be a day behind the true day,

^a App. 208.

and so virtually two days became fixed for killing the Passover. The earlier had the sanction of fact, the phase of the new moon, and was adhered to by those who held to the law of Moses rather than the dictum of the Sanhedrim. The later day at Jerusalem had the sanction of the Sanhedrim, and was adopted by the Pharisees and the party denominated "the Jews" in the Evangelists. It will appear in the sequel that the disciples of Jesus in this year considered the earlier day the legitimate time, and that persons were accordingly making preparation in the city on that day; Jesus was one of those who kept the Passover on the earlier day, Thursday.) Now¹ the day of unleavened bread (that is, of putting leaven out of their houses) had arrived (for it was fourteen days since they had seen the new moon in Galilee), on which day (according to law) the Passover ought^b to be sacrificed. On² (this) the first day of unleavened bread, when^c they (the people who followed Moses) were sacrificing^c the Passover, (for the many thousands of Israel began to pour on the altar the blood of a quarter of a million^d of lambs, mentioned by Josephus, as early as nine o'clock in the day,) the disciples⁴ came⁵ to Jesus (as they were on the point of leaving the house at Bethan̄y), and

¹ Luke xxii. 7.^b *Det.* App. 208.² Matt. xxvi. 17. Mark xiv. 12.³ Mark xiv. 12.^c ἔθουον.^d Joseph. Ant. 2. 14. 6; 3. 10. 5. Bell. 6. 9. 3.⁴ Matt. xxvi. 17. Mark xiv. 12.⁵ Matt. xxvi. 17.

said⁶ to Him, "Where do You wish that we should go and prepare for You to eat the Passover?" And⁷ He replied and sent⁸ two⁹ of His disciples, Peter¹ and John, saying, "Set out and prepare for us the Passover, that we may eat." They inquire, "Where do You wish that we prepare?" He replied, "Withdraw² yourselves into the city to a certain man, and lo³, upon your entry into the city, there shall meet⁴ you a man bearing a pitcher of water, (an unusual sight, for women generally perform this office;) follow him into⁵ the house where he enters, and wherever⁶ he enters in, speak and tell the master⁷ of the house, The⁸ Teacher says, 'My season⁹ (for keeping the feast as distinguished from the day of the Jewish calendar) is at hand. I keep the Passover at your house with My disciples, where¹ is the guest chamber where I may eat the Passover with My disciples.' He will show you a large upper room (with couches) ready set, there prepare." And the disciples went⁶ out (of the house at Bethany) and came⁷ to the city, and found⁸ as He had told them,

⁶ Matt. xxvi. 17. Mark xiv. 12. ⁷ Matt. xxvi. 18.

⁸ Mark xiv. 13. Luke xxii. 8. ⁹ Mark xiv. 13.

¹ Luke xxii. 8. ² Matt. xxvi. 18. Mark xiv. 13.

³ Luke xxii. 10. ⁴ Mark xiv. 13. Luke xxii. 10.

⁵ Luke xxii. 10. ⁶ Mark xiv. 14.

⁷ Mark xiv. 14. Luke xxii. 11.

⁸ Matt. xxvi. 18. Mark xiv. 14. Luke xxii. 11.

⁹ Matt. xxvi. 18. ¹ Mark xiv. 14. Luke xxii. 11.

^c App. 203. ² Mark xiv. 15.

³ Mark xiv. 16. Luke xxii. 13.

and did⁴ as He commanded them, and prepared⁵ the Passover.

(Probably soon after the two disciples had gone out, Jesus took a last farewell of Bethany, a place endeared to the Son of Man by a social friendship, more hallowed and more pure than the wonted friendships of earth.)

Chapter cxxviii.

Jesus leaves Bethany on His way to Jerusalem.

(JESUS and His party of nine disciples appear to have passed along the Mount of Olives whilst Peter and John were in the city, for the two returned after completing their errand, and met^a Jesus, as appears from the language of the following discourse, in the neighbourhood of the vineyards on the Mount of Olives. Jesus here shows under the similitude of a vine, as recorded by St. John, who was again present, the intimate relation which exists between Himself as the second Adam and His disciples, as well as all believers, a relation which is maintained in the members of the Church by the Body and Blood of Christ in the Holy Eucharist, the sacrament He was now on His way

⁴ Matt. xxvi. 19.

⁵ Matt. xxvi. 19. Mark xiv. 16 Luke xxii. 13.

^a App. 204.

to institute; and by which men abide in Christ, and Christ in them.

Jesus says,) “I am¹ the vine^b which proves^c itself true, and My Father is the Husbandman. Every branch in Me not bearing fruit He takes away (as in the case of Judas); but cleanses (and prunes) every one bearing fruit, in order that it may bear more fruit. Already you (eleven) are clean through the word of which I have talked to you, (the unclean one was not there.) Remain in Me, and I in you. For after the same manner as the branch is not able to bear fruit of itself, should it not remain in the vine; so much less are you able (to bear fruit), should you not henceforth remain in Me. (A year before He had taught them, unless you eat the flesh and drink the blood of the Son of Man, you have no life in you.) I am the vine, you are the branches. The man who remains in Me, and I in him, this man bears much fruit; because apart from Me you are able to do nothing. Should any one (like Judas) not (henceforth) remain in Me, he has been cast out as the branch^d (when cut is cast forth), and has become withered, and they collect them and cast them into the fire, and they burn (as fuel prepared for the flames). Should you have remained in Me, and My words have remained in you, you shall ask whatever you wish, and it shall come to pass

¹ John xv. 1.

^c ἀληθινός. App. 7.

^b App. 205.

^d κλῆμα.

for you. In this thing (their remaining in the Son) My Father has been ^e glorified, in order that you may bear much fruit; and (in that way) you shall become My disciples" (and successors in His mission. Such the spiritual relation between the vine and its living and fruitful branches, for the green branch of the vine even if maliciously submitted to the fire will hardly burn.

Jesus having before exhorted the disciples to love one another, now sets forth the degree and grounds of that love). "After the same manner as the Father has loved Me, I also have loved you; remain in My love (which He had to them). Should you have kept My commandments, you will remain in My love after the same manner as I have kept My Father's commandment, and remain in His love. Of these things have I talked to you, in order that the joy I have (in the Father, on account of the love He has of the Son) may ^f be in you, and the joy ^g which you have in Me (on account of the love Jesus had of them) may be made full. This is the commandment I give you, That you love one another, according as I have loved you. Greater love than this of Mine no one has, that a person should stake his soul on the behalf of his friends. You are My friends, should you do whatever I command you. No longer do I call you servants, because the servant does not

^e John xiii. 31, ἰδοὺ ἁγιάζθη. App. 199.

^f ἡ.

^g χαρά. App. 212.

know what his Lord is doing. But I have spoken to you as friends, because all things whatever I have heard from My Father, I have made known to you. You have not chosen Me (as a master), but I have chosen you (as servants out of the world), and I have planted you (in the kingdom), in order that you may withdraw yourselves (from the world), and bear fruit, and that your fruit may remain; in order that whatever you may have asked the Father in My name, He may give it you^b. These things I enjoin upon you, in order that you may love one another.” (He taught them to love upon the Divine principle of love, which in degree is above the conception of the natural heart, and its influence and joy suggest a supernatural origin.

Jesus gives warning that the world will hate those whom He has chosen out of the world.) “If the world hate you, you recognize (the fact) that it hated Me (as) your chiefⁱ. If you were of the world, the world would have an affection for its own, but because you are not of the world, but I have chosen you out of the world, for this reason the world hates you. You remember the word which I said to you, ‘The servant is not greater than his Lord.’ If they persecuted Me, also you will they persecute. If they have kept^k (in store for evil purposes) My word” (as for instance the

^b δέη.

ⁱ πρῶτον ὑμῶν. App. 20.

^k ἐτήρησαν. App. 206.

saying about raising up the temple of His Body) “also yours they will keep. But all these things will they do to you on account of My name (which the faithful bear), because they have not known Him who sent Me.”

(Jesus shows the responsibility which men incur who reject His Divine Sonship.) “If I had not come and talked to them, they had not sin, but now they have not a pretext for their sin. He who (on account of guilt does not come to the light and) hates Me, hates My Father also. If I had not done among them the works that no one else had done, (in order that they might be cemented to God and to each other,) they had no sin; but now (in the works) they have both seen and hated both Me and My Father.” (They discerned God’s finger in the works, and hated Jesus on that very account.) “But (this their hatred has been exhibited) that the word which had been written in their law might have its accomplishment, ‘They hated Me gratuitously’.”

(Jesus shows that the persecution of the world will be excited by the power of the Spirit dwelling in the faithful servants of Jesus, and giving evidence of Him.) “But whenever the Comforter has arrived, whom I will send to you from the Father, the Spirit of Truth who proceeds out from the Father, He will give evidence about Me (so that the action of the kingdom will always be

¹ δωρεάν.

continuous in the world); and do you also give evidence, because you are with Me from the beginning (of His ministry, and able to testify). Of these² things I have talked to you, in order that you may not be scandalized. They (the Jews as soon as they have evidence of the indwelling Spirit of Christ and of God) will make^m you excommunicate from their synagogues. Nay, a time (of great excess) is coming, in order that every one who has killed you, may (in his blindness) think that he offers a service to God (as did Saul of Tarsus); and these things they will do to you, because (in the works) they have not recognized the Father, much less Me (the Son). But of these things I have talked to you, that whenever the time has arrived (after His departure), you may remember that I have told you. But these things I did not tell you from the beginning, because I was then with you." (His ministry had in all its parts order and propriety.)

"Now I withdraw Myself to Him who sent Me, and no one of you questions Me, 'Where do You withdraw Yourself?' (Nor do they inquire what benefit would accrue to themselves in His withdrawal.) But because I have talked to you of these things, sorrow has filled your heart. Nevertheless (though they had not asked, He says), I tell you the truth, it is advantageous to you that I should depart, for should I not have departed, the

² John xvi. 1.

^m ποιήσουσιν.

Comforter will not come to you. But should I set out I will send Him to you, and when He has arrived (to aid their mission), He will convict the world about sin (its own sin), and about righteousness (that it is in Jesus only), and about judgment (that it also is from Him). About sin, because they do not believe in Me (that their sins might be forgiven). About righteousness, because I withdraw to the Father, and you no longer look upon Me (the proof that His obedience had been accepted and made available for the penitent). About judgment, because the ruler of this world has been judged (and cast out. Therefore all who follow him will be liable to the same judgment and expulsion into outer darkness.

After all this talk) I have still ^a much to say to you, but you are not able to bear it at the present time. But whenever the Spirit of Truth has arrived, He will guide you into all truth. For He will not talk from Himself, but He will talk of whatever He has heard, and He will announce to you coming events. He will glorify Me, because He will take of Mine and announce it to you. All things whatever the Father has are Mine, wherefore I said that He takes of Mine and will announce it to you." (Jesus, with the assurance that the Comforter should make known what He had been unable to communicate, now puts off further instruction until He and the eleven should

^a *ἐτι*. App. 205.

again retire to the Mount of Olives, after they had partaken of the Body and the Blood, and were able "to bear" what He had further to say. How intensely anxious was Jesus to retain through the coming perils those whom the Father had given to Him !)

Chapter cxxix.

Jesus arrives at Jerusalem, and reclines with the Twelve.

(In this manner Jesus and the eleven, as evening approached, drew near to Jerusalem. The deep and mysterious teaching of this day in no wise concerned Judas, who had resigned the "bishopric" to which he had been called, and who had been absent on the look-out for an opportunity of betraying his Master; he had been also investing the ill-gotten money. Judas^a had however by this time joined the company, so that) when¹ evening^b came on, Jesus comes² with the twelve, and when³ it became the hour (for eating the Pass-over), Jesus (entered the house and) reclined^{4c} (at the table) and the twelve Apostles⁵ with Him.

He said to them, "Very earnestly have I

^a App. 207.

¹ Matt. xxvi. 20. Mark xiv. 17.

^b ὀψίας.

² Mark xiv. 17.

³ Luke xxii. 14.

⁴ Matt. xxvi. 20. Luke xxii. 14.

^c ἀνέκρουε, ἀνέκρουτο. App. 210, sec. 2.

⁵ Luke xxii. 14.

desired to eat this Passover^d with you before I suffer. For I tell you, that no longer shall I eat it, until it has been fulfilled in the kingdom of God" (at the future presence of the Son of Man with His people Israel as the Church's Bridegroom upon earth).

When He had received a cup (called the cup of love), and had given thanks, He said, "Take this, and divide it amongst yourselves. For I tell you I will not drink^e of the fruit of the vine, until that the kingdom of God (or the eon of blessedness) has arrived." (He intended to eat of the present Passover, but not to drink of the Eucharistic cup which was of His own life.)

Whilst they were reclining^f and eating^g (and the time drew on for them in a standing posture to partake of the lamb), Jesus (again announced the presence of the traitor, and) said to them, "Amen (assuredly), I tell you, That one of you who^h is eating with Me shallⁱ betray Me." And^j they began to be grieved, and^k being greatly grieved they began to say^l to Him, each^m of them, oneⁿ by one, "Is it^o I? Lord," and then^p another, "Is it I?" Jesus^q replied, "It is^r one

^d App. 208.^e App. 209.^f Mark xiv. 18.^g Matt. xxvi. 21. Mark xiv. 18.^h Mark xiv. 18.ⁱ Matt. xxvi. 21. Mark xiv. 18.^j Mark xiv. 19.^k Matt. xxvi. 22. ^l Matt. xxvi. 22.

Mark xiv. 19.

^m Matt. xxvi. 22,ⁿ Mark xiv. 19.^o Matt. xxvi. 22. Mark xiv. 19.^p Mark xiv. 19.^q Matt. xxvi. 23. Mark xiv. 20.^r Mark xiv. 20.

of the twelve who has dipped¹ his hand, and is (now) dipping² with Me in the dish, this man³ will betray Me. The Son⁴ of Man is withdrawing Himself according as it has been written about Him, but alas for that man by whom the Son of Man is betrayed! It were good for him if he had not been born that man⁵ (such that when chosen unto life he had preferred death. If the devil had not obtained full control of Judas surely this circumstance would have moved him to repentance). Judas⁶ however, who was betraying Him (lest by silence he should appear to the others to be guilty), said, "Is it I? Rabbi." Jesus (in rising up to distribute the Paschal lamb, and in passing near to Judas replied and) said, "As you say," (but not so as to be heard or understood by the rest, as appears in the sequel; a fact which shows that a change in the relative position of Jesus and the Apostles had taken place since John spoke to Him about the traitor.)

Chapter cxxx.

*Jesus with His Disciples eats the Paschal Lamb,
and institutes the Holy Eucharist.*

(Up to this time the records are so particular

¹ Matt. xxvi. 23.

² Mark xiv. 20.

³ Matt. xxvi. 23.

⁴ Matt. xxvi. 24.

Mark xiv. 21.

⁵ ἑαυτοῦ.

⁶ Matt. xxvi. 25.

in observing that Jesus and His disciples were reclining upon couches, that the attention of the reader has been particularly drawn to the fact. Since however Jesus was a faithful observer of the law of Moses, the Paschal lamb we may presume, unless the records suggest to the contrary, would be eaten by Him in no other than the orthodox manner, in a standing^a posture. It appears that it was so eaten at this time, for the records now cease to associate eating with a recumbent posture.) Whilst¹ they were eating^b (the Paschal lamb, and before they had finished and sat down), Jesus, after He had taken² the bread and given thanks³, and blessed⁴ it, brake⁵, and gave to the disciples, and said, "Take⁶, eat; this⁷ is My Body which⁸ is being given on your behalf. This^c do for the memorial of Me," ("to show forth the Lord's death until He come." The

^a App. 210, sec. 3. ¹ Matt. xxvi. 26. Mark xiv. 22.

^b App. 210, sec. 5.

² Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.

³ Luke xxii. 19. ⁴ Matt. xxvi. 26. Mark xiv. 22.

⁵ Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.

⁶ Matt. xxvi. 26. Mark xiv. 22.

⁷ Matt. xxvi. 26. Mark xiv. 22. Luke xxii. 19.

⁸ Luke xxii. 19.

^c There were present bread and the remains of the unbroken Paschal lamb. The demonstrative "this," in *English*, may apply to either; but since in Greek, "bread*" is masculine, and "body*" is neuter, the *Greek* demonstrative being neuter* cannot apply to bread but to body.

* ὁ ἄρτος, τὸ σῶμα: τοῦτό ἐστι τὸ σῶμά μου. App. 210, sec. 6.

word "this" therefore being of the gender of body, directed in the first instance the attention of the hearers to the body of the Paschal lamb of which they had been partaking, but the word "My" carried on the attention of the hearers to the Body of Jesus Himself, the true and effective Lamb offered for sin. The eyes of those present see the bread in the hand of Jesus, but their understanding is, by the word "body" which followed and by faith in His words, directed to another object.)

In like manner also when He had^a taken the cup after¹ supper, He said (before blessing it), "This cup is the New Testament in My Blood, which (blood) is being poured^d out for you."

(Jesus however could not offer that blood to the traitor himself without giving him the fullest intimation of the awful position in which he was placing himself by receiving it. He therefore proceeds to say, whilst they were still standing round the table where they had eaten the lamb and partaken of the bread which Jesus had given them,) "But lo, the hand of him who is betraying Me is with Me on the table (the Eucharistic table). The Son of Man indeed sets out (to return), as it has been determined, but alas for that man by whom He is being betrayed!" (There had now been two direct personal allusions

^a Matt. xxvi. 27. Mark xiv. 23. Luke xxii. 20.

¹ Luke xxii. 20.

^d ἐκχυνόμενον ὑπὲρ.

to Judas, either of which, if clearly understood, would have marked the individual. The disciples had indeed arrived at the conviction that a traitor was among them, but they had not ascertained that it was Judas, consequently,)

They then began to dispute^e among themselves (upon the question) which of them it might be who was on the point^f of doing this thing. (Jesus had announced from time to time His prescience of the act of the traitor and had alluded to his person. This was needful to establish an unshaken faith in His own Godhead, which faith could not coexist with the idea that Jesus was caught unawares, and put to death against His own will^g. It does not however appear that the disciples exactly understood what Jesus meant by being betrayed, nor did they discover that Judas was the traitor until he subsequently entered the garden. When this full and complete warning had been given with the cup in His hand,) and² when He had given thanks, He gave it (the cup) to them, saying³, "All (ye) drink of it," And⁴ all drank of it, and He said to them, (in speaking of the cup after blessing,) "This is⁵ My Blood, that of the new covenant, which on the behalf of many^h is being poured out for⁶ the

^e συζητεῖν.^f μέλλον.^g John x. 17.² Matt. xxvi. 27. Mark xiv. 23.³ Matt. xxvi. 27.⁴ Mark xiv. 23.⁵ Matt. xxvi. 28.

Mark xiv. 24.

^h He does not say "you," including Judas.⁶ Matt. xxvi. 28.

remission of sins. Amen (assuredly), I tell you ⁷, I will not from the present time drink ¹ of this fruit of the vine, until that day when I drink it new with ⁸ you (who shall be there) in the kingdom of My Father, the kingdom ⁹ of God" (in the eon of blessedness. Then shall this Christian feast of memorial and grace be changed into the marriage feast of the Lamb. This avowal must be taken as supplemental to what He had before said about not eating the Passover ⁴, nor drinking the fruit of the vine ¹. It supplies the epoch when He would again join in the ordinances of the Church upon earth).

Chapter cxxxi.

Jesus is troubled at the Presence of Satan and the consequent Disputes of the Apostles.

(SATAN, who after the hour of defeat in the wilderness had made no distinct personal attack upon Jesus, was from time to time busy among the disciples, and was again stirring within them the lust of pre-eminence. He had succeeded in entering into Judas after the sop which Jesus gave with His own hands. The sequel moreover

⁷ Matt. xxvi. 29. Mark xiv. 25.

¹ App. 209.

⁸ Matt. xxvi. 29.

⁹ Mark xiv. 25.

⁴ Luke xxii. 15.

¹ Luke xxii. 18.

of the Eucharist might not be an unfavourable moment for an attack upon the eleven; and in part he succeeded; for) there¹ was also a strife among them on the^a question who of them appeared to be the greater (senior in age, and therefore first in precedence. Among the Jews, men advanced in dignity as they advanced in years). But Jesus (as beforetime) said to them, "The kings of the Gentiles lord it over them, and those who have authority over them are called benefactors; but not so with you. But let him who is greater (senior in age) among you be as the younger; and let the chief (among them) be as your attendant. For which is greater, he who reclines at meat, or he who is the attendant? Is it not he who reclines? But I am in the midst of you as he who is the attendant." (For He both washed their feet and served them at supper. Thus He called their attention away from petty disputes to the great fact.) "You are they who have remained with Me in My temptations (and trials); and I appoint for you, according as My Father has appointed for Me, a kingdom; in order that you may eat and drink at My table in My kingdom, and (at the close of the eon) may sit upon thrones judging the twelve tribes of Israel." (That is, when He again shall drink of the fruit of the vine new with them in the kingdom of God, during the eon of blessedness.

¹ Luke xxii. 24.

^a το.

Jesus also warns them against further operations of Satan among them that they may be watchful.) The Lord said, "Simon, Simon, lo, Satan has demanded^b you (the Apostles for himself, as once he demanded Job) for the purpose of sifting you as wheat, but I have prayed for you^c (Simon) that your faith fail not utterly^d. And you, when you have returned^e (to duty), strengthen your brethren." He replied (in the spirit of his former rashness), "Lord, with You I am prepared to set out both to prison and to death." Jesus said (addressing him by his Christian name, and therefore in affection rather than in rebuke), "I tell you, Peter, the cock^f shall not crow this day, (the day began at six in the evening, and it was now about midnight,) before that you have thrice denied^g that you have known Me." (Jesus had named him by a new name as one of His own, and appears to have used it in this case to enhance and cement the relation between them, and to make Peter feel the enormity of unfaithfulness, when the kindest familiarity could not divest him of selfishness.)

^b ἐξηγήσατο ὑμᾶς.^c σοῦ.^d ἐκλείπη.^e ἐπιστρέψας.^f App. 201.^g App. 230, sec. 2.

Chapter cxxxii.

The concluding Discourse in the Supper Chamber.

(IN order to prepare them for dispersion and destitution, when they had left all to follow Him into His kingdom of glory,) Jesus proceeded ¹ to say, "When I sent you without purse, and scrip, and sandals, did you fall short of any thing?" They replied, "Of nothing." He said therefore unto them, "But now, let him who has a purse, take it, and likewise a scrip; and let him who has neither (purse nor scrip, and no means of sustenance), sell his robe and let him buy a sword^a." (Thus the disciples were warned that, however constantly their wants had hitherto been supplied, they would soon be thrown upon their own resources; and if they had no other honest maintenance, they must buy a sword, and enlist as soldiers, where they would at least be clothed and fed.) "For I tell you, that still this thing which has been written must be completed in Me, namely, 'He was reckoned with lawless^b persons.' For the writings about Me have an end" (and must be accomplished).

They said, "Lord, behold here are two swords." He said to them, "It is enough." (He desired that they should be prepared for any

¹ Luke xxii. 35.^a App. 211.^b ἀνόμους.

emergency in His absence, not that they should use the swords in His defence when taken.) And when² they had sung the (usual Paschal) hymn (Psalms cxiii.—cxviii.), they went out to the Mount of Olives. (The moon was at the full, and a little past the meridian.)

Chapter cxxxiii.

Jesus arrives at the Mount of Olives, and there concludes the Discourse with the Eleven which had been broken off in the Vineyard.

WHEN Jesus¹ had gone out (of the house), and had set out, according to His custom, to the Mount of Olives, His disciples also followed Him. (Judas, who had continued with them during and after the Paschal Supper, at this juncture went off to procure the means of seizing Jesus.

Jesus returned to the mountain with the eleven, who now were able to bear and to understand further communications, because they had obeyed the command, "Take, eat; this is My body." Jesus now therefore subdivides the "little while" which before had been unintelligible to the Apostles, and declares² that He should be absent for a short time, and again present for

² Matt. xxvi. 30. Mark xiv. 26.

¹ Luke xxii. 39.

² App. 213.

a short time, before He withdrew to the Father; the former a period of sorrow to His disciples; the latter of joy.) Then² Jesus said to them, "A little³ while (three days) you do not look^b upon Me (whilst in the tomb), and again a little while (for forty days), even your eyes shall see Me, that I am withdrawing Myself to the Father." (They saw Him supernaturally appear and disappear, and at last ascend into heaven.) Some of the disciples said therefore among themselves, "What is this which He tells us? 'A little while you do not look^b upon Me, and again a little while even your eyes shall see^c Me; and that I am withdrawing Myself to the Father.'" They said therefore, "What is this little while He speaks of? We do not know of what He is talking." Jesus therefore recognized that they wished to question Him, and said to them, "Do you debate among yourselves about the fact that I said, 'A little while you look^b not upon Me, and again a little while your eyes shall see^c Me'? Amen, amen (most assuredly), I tell you, That you shall (during the former short time) weep and lament, but the world shall rejoice. You shall be grieved, but (only so that) your grief (in the second short interval) shall have resulted in joy. (They were glad when they saw the Lord.) Whenever the woman is bringing forth,

² Matt. xxvi. 31.

^b θεωρεῖτε.

³ John xvi. 16.

^c ὀψεσθε.

she has grief because her time has arrived; but whenever she has given birth to the child, she no longer remembers her anguish, on account of the joy that a man has been born into the world. You also therefore (as His Church and Bride, and mother of us all) for the present have sorrow" (during the short absence of Jesus in death); "but I shall see you again" (after His resurrection, when He was made Lord and Christ), "your heart shall then be glad, and your joy no one takes from you."

(Some further remarks are now made upon their condition after the day of Pentecost.) "In that day you shall not request^d any thing of Me." (For they would have understanding in all things, and prayers would avail with the Father whatever were made in the name of Jesus Christ.) "Amen, amen (most assuredly), I tell you, that whatever you may ask^e the Father in My name, He will give you. Up to the present time you have asked nothing in My name." (They had hitherto prayed as He had taught them, "Our Father," &c.) "Ask^e, and you shall receive; that your joy may be abundant. Of these things I have talked to you in proverbs; but the time is coming when I shall no longer talk to you in proverbs, but in plain language shall I report to you about the Father. In that day you shall ask in My name" (the fourth time they received this

^d ἐρωτήσετε.^e αἰτήσετε.

direction), "And I do not say that I will request^f the Father for you" (as to what they should receive); "for (there is no need,) the Father Himself has^g affection for you, because you have had affection for Me, and have believed that I came out from God."

"I have come out from the Father, and have arrived in the world; again I leave the world, and set out to the Father." His disciples (now understand His teaching, and) say to Him, "Lo, now Thou talkest in plain language, and tellest us no proverb. Now we know that Thou knowest all things, Thou hast no need that any one (with respect to his wants should) question Thee. (For He had made intelligible to them without their asking that very point which they were craving to know.) By this means we believe that Thou camest out from God." Jesus (having brought them to this full confession of faith, now makes His last and most trying communication, and) replied to them, "For the present you believe, do you? Lo, the time is coming, even now has arrived, when you shall have been scattered each to his own, and shall have left Me alone; but I am not alone, because the Father is with Me." Jesus^h (continues the subject, and) says to them, "Youⁱ shall all be scandalized in (and forsake) Me in this night. For it is written, 'I will smite

^f ἐρωτήσω.^g φιλεῖ.^h Mark xiv. 27.ⁱ Matt. xxvi. 31. Mark xiv. 27.

the Shepherd, and the sheep of the flock shall be scattered.' But after that I have risen, I will go before you into Galilee." (A direct and unqualified promise of reunion.) But Peter (who had so lately confessed the omniscience of Jesus, now disputed the correctness of His knowledge, and) replied, "Even if all shall be scandalized in Thee, I will never be scandalized." Jesus said to him, "Amen (assuredly)⁶, I tell you, That you in this night, before the cock crow (at all), will thrice deny Me." Peter replied, "Though it should be needful for me to die with Thee, I will not deny Thee." Jesus' (to check his overweening self-confidence, added three more denials, and a second crowing of the cock, and) said to him, "Amen (assuredly), I tell you, That you to-day, this night, before a cock crow twice^b (or the second time), will thrice deny Me." But he with the greater vehemence said, "Should it be needful for me to die with Thee, I will not deny Thee." In^c like manner also said all the disciples. (And possibly with less rashness; for if meek and lowly in heart, they would have power and strength within themselves, the consequence of partaking of the Eucharist.

Jesus concluded with a word of comfort.) "Of these^d things I have talked with you, in order that in Me you may have peace (such as

⁶ Matt. xxvi. 34. ⁷ Mark xiv. 30. ^b App. 230, sec. 3.

^c Matt. xxvi. 35. Mark xiv. 31. ^d John xvi. 33.

they then seemed to feel). In the world you will have tribulation ; but take courage, I have overcome the world." About¹ these things talked Jesus (with His disciples on the mount.

Every thing was now ready for His self-sacrifice. His followers were prepared to lay aside their hope in the political exaltation and temporal dominion of their Lord. They expected His betrayal and death, and had warning of their own consequent desertion and destitution. The determination of the traitor fully to accomplish his purpose had been tested, and he would shortly be at hand. It only remained that Jesus should commit in prayer those whom He had loved to the end, to the care and protection of His Almighty Father during the hour of the powers of darkness. The work of creation was once for all simple and direct: "Let there be light; and there was light." It was also satisfactory in review: "All was very good." The work of redemption is manifold and continuous, humiliating and uncertain: "You will not come unto Me that you might have life." "Will you also go away?" "I have chosen you twelve, and one of you is a devil!")

¹ John xvii. 1.

Chapter cxxxib.

The Last Prayer of Jesus of Nazareth.

(JESUS, now at the Mount of Olives, offers up a prayer, that He, the Son of Man, might return to His pristine glory after the accomplishment of His mission upon earth. It has been recorded that Jesus spent hours, yea nights, in private prayer in mountains and deserts. The prayers He used in solitude have not been recorded. But now the Apostles, after they had been prepared by the cleansing of His washing, and by the strengthening of His body and His blood, were permitted to hear and to record the petitions He offered to the Father.) Jesus¹ (in the presence of the eleven Apostles) raised up His eyes to heaven and said (first on behalf of Himself, Jesus Christ), "O Father, the hour has arrived, glorify Thy Son (in the accomplishment of His mission), in order that Thy Son may glorify Thee (by the fruits of His sufferings), according to the authority Thou gavest Him over all flesh, in order that (with respect) to the whole^a of it which Thou hast given Him, He may give to them life for eons. This is the (source of) life for eons, (namely, the power given them by the Father,) in order that they may recognize Thee, the only God who is

¹ John xvii. 1.

^a πᾶν.

(proving Himself) true, and Jesus Christ whom Thou hast sent (in whom the proof is given).

“ I (Jesus Christ, the Son of Man) have glorified Thee on the earth, (in that) I have accomplished the work which Thou hast given Me, in order that I should do it (effectually). And now, do Thou, O Father, glorify^b Me (in manhood) by Thyself^c with the glory which I had by Thee^d (in Godhead) before the world was.”

(Jesus next prays for His Apostles, that they who had been given Him might all drink into one Spirit, and be essentially one, as the Deity is One Substance.) “ I have made Thy Name (the life-giving I AM) manifest to the men whom Thou hast given Me out of the world. They were Thine, and Thou hast given them to Me, and they have kept Thy word. Now they have recognized that all things are from Thee, whatever Thou hast given Me; (and this they were able to do) because I have given them the sayings which Thou hast given Me, and they have received them, and have truly recognized that I (the person of the Son) came out from Thee (the person of the Father), and they have believed that Thou hast sent Me. I make request for them (what should be their condition on earth when He ascended to heaven), I do not (now) make request for the world, but for those whom Thou hast given Me, because they are Thine. (For) both My things are all

^b App. 199.

^c παρὰ σεαυτῆ.

^d παρὰ σοί.

Thine, and Thy things are Mine; and in them (the Apostles) have I been glorified, (for they were clean.) I am no longer in the world, but these (the Apostles) are in the world, and I am coming to Thee. O Holy Father, keep them (safely) in Thy Name (I AM), which (Name^c) Thou hast given Me, in order that they may be one, after the same manner as We are," (that is, one in a holy, spiritual nature, having life in itself.

Jesus prays that the Apostles after His departure should be preserved from Satan.) "When I was with them in the world, I was keeping them (safely) in Thy Name, (namely) that which^f Thou gavest Me, and I guarded them, and no one of them has perished except the son of perdition, in order that the Scripture^g might be fulfilled," (which had declared that God applies to His own purposes the hard heart of man.)

"But now that I am coming to Thee I talk about these things in the world, in order that they (the Apostles) may have the joy^h which I have in Thee (on account of the accomplishment of His mission) made complete in themselves. I have given them Thy word (for that purpose), and the world has hated them, because they are not of the world, in the same manner as I am not of the world. I do not therefore make request (for them), in order that Thou shouldst take them out of the world, but that Thou

^c ὀνόματι—φ. ^f ὡ—καί. ^g Ps. cix. ^h App. 212. .

shouldest keep them (safe) from the evil one," (the ruler of this world whose "hour of darkness" was at hand.

Jesus extends His prayer to believers through the disciples' word, that all should be one spiritual nature as the persons of the Deity are one Substance.) "They (the Apostles) are not of the world, in the same manner as I am not of the world. Consecrate them in Thy truth : Thy word is truth. After the same manner that Thou hast sent Me into the world, I also have sent them into the world ; and for their sakes I consecrate Myself (to the purposes of the Father's will), in order that they also (being in Him by this act) may have been consecrated in truth. Not for these alone do I make request, but for those who believe in Me by means of their word, in order that all may be one, in the same manner as Thou, Father, in Me (the Son), and I (the Son) in Thee (the Father), in order that they also in Us may be one ; in order that the world (when it sees the effect of this unity in the love flowing therefrom) may believe that Thou hast sent Me" (to accomplish that work.

Jesus sets forth the glory of this unity as given to them also). "I also have given to them the glory (of the eternal unity) which Thou hast given Me, in order that they may be one ('Divine nature') as We are one (Substance). I (the Son of Man) in them, and Thou (the I AM) in Me

(Jesus Christ, the Son of Man), in order that they (also) may be made perfect in one ('Divine nature'); in order that the world (by this manifestation of unity) may perceive that Thou hast sent Me, and hast loved them in the same manner as Thou hast loved Me." (The fellowship and unity of Christian men was the admiration even of heathen who tortured them, or threw them to the wild beasts.)

"O Father, I desire with respect to (all) what¹ Thou hast given Me, that where I am, there they^k also may be with Me, in order that they may look upon My glory, (namely) My own (the glory of the Son), which Thou gavest Me before the foundation of the world." (Jesus concludes with the vow that He will maintain in the Apostles a knowledge of the Father.) "O Father, righteous as Thou art, the world recognized Thee not (in righteousness), but I recognized Thee (in all the righteous acts of His mission upon earth); and (in those acts) these¹ (the Apostles) recognized that Thou hast sent Me. I made known to them Thy Name, and will make it known, in order that the love with which Thou (the Father) lovedst Me (the Son), may be in them, and I (the Son of Man may be) in them." (This prayer shows how completely the work of Jesus had been consummated in those whom He had prepared to continue His mission in the world, and how great

¹ ὅ.

^k κακεῖνοι.

¹ οὗτοι.

was His confidence in His own work, that it had within it the germ of continuity. Such the last of those prayers which, for three years and a half, had ascended from the mountains and deserts of Israel. How blessed the soul which feels his own lively interest in the relations between God, His Son, and His redeemed, which are herein set forth, mysterious relations and fundamental principles of our most holy religion! Jesus had not yet formed His Church, but He had constituted an Apostolate for that work, which could not be proceeded with until He had made a sacrifice for sin, been raised from the dead, and had returned to the Father. He proceeds to subject Himself to chastisement for sin, in order that by "His stripes" we may be "healed.")

Chapter cxxxb.

Jesus proceeds from the Place of Prayer to the Garden of Gethsemane.

WHEN Jesus¹ had spoken these words, He went^a out (of the place of prayer) with His disciples along^b the further side of the ravine of Cedron, where was a garden into which He entered, Himself and His disciples.

¹ John xviii. 1.

^a ἐξῆλθε. App. 215.

^b πέραν τοῦ χειμάρρου. App. 216.

Judas also, the traitor^c, knew the place, for Jesus and His disciples often assembled there.

At that time^d Jesus² comes^e with the disciples to an enclosure^f called Gethsemane^g, and when He³ was^h at the placeⁱ, He says to them, "Do you pray that you enter not into temptation." (For the powers of darkness had now their sway over Him, and began to impose that anguish of soul which Jesus felt in being made sin for all repentant men. Great is this mystery, "We all have turned each to our own way, but the Lord has laid upon Him the iniquity of us all.") He says⁴ to His disciples, "Sit here whilst I go and pray yonder." He Himself⁵ was withdrawn from them hard upon a stone's cast, and after He had knelt down He prayed, saying, "Father, would that it were Thy counsel^k to cause this cup to pass from Me! At all events not My¹ will, but Thine be done." And an angel appeared to Him from heaven, strengthening Him. And when He was in an agony He prayed more fervently, and His sweat became as drops of blood falling down upon the earth. (An awful hour when the Son of Man, the Saviour of the world, was so tried by suffering for sin as to need and receive support and comfort

^c App. 214.

^d τότε. App. 71, sec. 1.

² Matt. xxvi. 36. Mark xiv. 32.

^e ἔρχεται.

^f χωρίον.

^g App. 217.

^h Luke xxii. 40.

^h γινόμενος.

ⁱ τόπου.

⁴ Matt. xxvi. 36. Mark xiv. 32.

⁵ Luke xxii. 41.

^k βούλει.

¹ θέλημα.

from His own unfallen creatures. **Mysterious humiliation!**) He (returns to the eleven Apostles and) having taken⁶ with Himself Peter and the two sons of Zebedee, James and John, He began to be shocked⁷ with amazement, to be sorrowful⁸, and to be forlorn⁹. He then says⁹ to them, "My soul is exceeding sorrowful, even unto death. Remain here and watch with Me." And when He had advanced from thence a little space, He fell¹ upon the earth, upon His face², and prayed³ in order⁴ that if it were possible the hour might pass from Him. He said, (according to the promptings of His own will,) "Abba, Father, all things are possible with Thee; make this cup to pass from Me. But not what I will, but what Thou willest." (His suffering was intense, but His obedience unflinching.) He repeats⁵ the prayer, "My Father, if it be possible let this cup pass from Me; yet not as I will, but as Thou wilt."

Then (after about an hour) He comes⁶ to the (three) disciples and finds them sleeping, and says to Peter, "Simon⁷ (using his Jewish name in reproof), are you asleep (who boasted so much)? Had you not strength⁸ to watch one hour?"

⁶ Matt. xxvi. 37. Mark xiv. 33.

⁷ Matt. xxvi. 37.

⁸ Matt. xxvi. 38. Mark xiv. 34.

⁹ Matt. xxvi. 39. ¹ Matt. xxvi. 39.

² Mark xiv. 35.

³ Matt. xxvi. 40. Mark xiv. 37.

⁴ *ἰσχύρας*.

⁵ Mark xiv. 33.

⁶ *ἀδημονεῖν*.

⁷ Mark xiv. 35.

⁸ Mark xiv. 35.

⁹ Matt. xxvi. 39.

¹ Mark xiv. 37.

(Then collectively to the three He said, "Is it) so? Had^s you not strength to watch with Me one hour? Watch^o and pray, that you may not enter into temptation. The spirit truly is ready, but the flesh is weak." (An approval of their spiritual state. How consolatory to Jesus to find in that hour of His own weakness and suffering, that the Father, in answer to His prayer on the mount, was preserving them from the evil one.)

After He had gone away the second time He prayed, speaking the same¹ word, (and upon receiving an answer, that it was not agreeable to the Father's counsel that the cup should pass, He gave up the request, and added,) "My Father², if it be not possible for this cup to pass from Me except I drink it, let Thy will be done." He came³ and found them again asleep, for their eyes had been weighed down with sleep; and they⁴ did not know how to answer Him.

He left⁵ them and went away again and prayed the third time, saying the same word (as in the last prayer).

Then He comes⁶ to His disciples the third time⁷, and says⁸ to them, "Sleep the remainder (of the time), and take your rest; lo, the hour⁹ has

¹ Matt. xxvi. 40.

² Matt. xxvi. 41. Mark xiv. 38.

³ Mark xiv. 39.

⁴ Matt. xxvi. 42.

⁵ Matt. xxvi. 43. Mark xiv. 40.

⁶ Mark xiv. 40.

⁷ Matt. xxvi. 44.

⁸ Matt. xxvi. 45. Mark xiv. 41.

⁹ Mark xiv. 41.

¹⁰ Matt. xxvi. 45. Mark xiv. 41.

¹¹ Matt. xxvi. 45.

approached." (Jesus after a few minutes adds,) "It is all over¹; the hour has arrived; and lo, the Son² of Man is betrayed into the hands of sinners³. Arise, let us lead the way; lo, he who is betraying Me has approached." For Judas⁴, having received the band (or guard of the Temple) and officers (of police) from the Chief Priests and Pharisees, is coming there with torches, lamps, and heavy⁵ arms.

And when⁶ He (Jesus and the three) had risen up from⁷ the place of prayer, and had arrived at the (eight) disciples, He found them fast asleep through grief, and said to them, "Why are you asleep? Rise up and pray, in order that you may not enter into temptation." (For so long as they had the spirit of prayer the evil one could not touch them.)

Chapter cxxxvi.

The Approach of the Traitor.

IMMEDIATELY¹, while He was² yet talking, lo, a multitude,³ and one⁴ of the twelve called Judas⁵,

¹ Mark xiv. 41.

⁶ ἀπέχει.

² Matt. xxvi. 45. Mark xiv. 41.

⁷ ἀμαρτωλῶν.

³ John xviii. 3. ⁹ ὄπλων.

⁴ Luke xxii. 45.

⁷ τῆς προσευχῆς. App. 218.

¹ Mark xiv. 43.

² Matt. xxvi. 47. Mark xiv. 43. Luke xxii. 47.

³ Luke xxii. 47.

⁴ Matt. xxvi. 47. Mark xiv. 43. Luke xxii. 47.

⁵ App. 219.

was advancing^{a b} before them, and arrived^c and is^d by the side^e of Jesus, and with him^f a great multitude with swords and staves, from the Chief Priests and Scribes and elders of the people. (Pilate was not a party to the capture of Jesus.) And he approached^g Jesus to kiss him, and Jesus said to him (showing His omniscience), "Judas, do you betray the Son of Man with a kiss?" For He who betrayed^h Him had given them a sign, saying, "Whomsoever I shall kiss, is the very Man; lay hold on Him, and leadⁱ Him away in safe custody," (lest He effect an escape, as on former occasions He had frustrated their intention to capture Him.) And when he arrived, he went^j straightway up to Jesus, and said, "Rabbi^k, Rabbi, hail^l, Rabbi;" and^m kissedⁿ Him. But Jesus^o (to put an end to his hypocrisy) said to him, "Comrade^p, why are you here?" (Jesus demands his business, and reminds him that he came there not to kiss, but to seize Him.

The officers however were slow in seizing Him.) Jesus^q therefore, who knew all things that were coming upon Him, went out (in advance of the disciples), and said to the officers, "Whom do

^a Luke xxii. 47.

^b *προήρχετο.*

^c Matt. xxvi. 47.

^d Mark xiv. 43.

^e *παραινέται.*

^f Matt. xxvi. 47. Mark xiv. 43.

^g Luke xxii. 47.

^h Matt. xxvi. 48. Mark xiv. 44.

ⁱ Mark xiv. 44.

^j Matt. xxvi. 49. Mark xiv. 45.

^k Mark xiv. 45.

^l Matt. xxvi. 49.

^m Matt. xxvi. 49. Mark xiv. 45.

ⁿ App. 220.

^o Matt. xxvi. 50.

^p *ἐταίρε.*

^q John xviii. 4.

you seek?" They replied, "Jesus of Nazareth." Jesus (to show that His surrender was a voluntary act, and that He had ever taught the truth when He had claimed a Divine Sonship, applied to Himself, even in that hour, the name of the self-existent God, and) said, "I AM." And Judas, the traitor, was standing with them. When therefore Jesus said to them, "I AM," they departed backward and fell to the ground. (Such was the power of the name "I AM" over all creatures.) Again therefore He asked them, "Whom do you seek?" They reply, "Jesus of Nazareth." Jesus answered, "I have told you, 'I AM'; if therefore you seek Me, (the Divine Person who is prepared to surrender Himself,) let these (the disciples) withdraw." That the saying might be fulfilled which He spake, "Of them which Thou gavest Me have I lost none" (from want of care or protection.

When Jesus had thus carefully guarded against the scandal, that He was taken prisoner contrary to His own will, and without His foreknowledge; and when He had continued the avowal that He was the "I AM," and His enemies had sensibly felt the power of this name), then¹ they (the officers) came forward and laid their hands on Him and seized Him. But those¹ who were about Him perceived what would ensue, and said, "Lord, shall we strike with the sword?" A certain one²

¹ Matt. xxvi. 50. Mark xiv. 46. ¹ Luke xxii. 49.

² Matt. xxvi. 51. Mark xiv. 47. Luke xxii. 50.

of them who stood³ by with⁴ Jesus, (namely) Simon⁵ Peter, having a sword, stretched⁶ out his hand and drew⁷ it; and when he had drawn⁸ the sword, he struck⁹ the servant¹ of the high priest, and cut off his right ear. The servant's¹ name was Malchus. Then² said Jesus to Peter, "Put³ your sword into its sheath, and return⁴ it into its place; for all who have taken the sword shall perish with the sword. The cup⁵ which My Father has given Me, shall I not drink? Do you⁶ think that I am not able now to beseech My Father, and He shall afford⁶ Me more than twelve legions of angels? But how then would the Scriptures be fulfilled, that so it must needs be?" (Thus Jesus refers Peter and the Apostles to the Scriptures, as a means of information by which they might have expected His capture.)

Jesus⁷ (seeing the man suffering from the wound), said (to those in whose custody He now was), "Suffer as far as this." (He stepped forward) and touched his ear, and healed him. (Thus giving further testimony to the power of Him who bore the name "I AM.")

³ Mark xiv. 47. ⁴ Matt. xxvi. 51. ⁵ John xviii. 10.

⁶ Matt. xxvi. 51. ⁷ Matt. xxvi. 51. John xviii. 10.

⁸ Mark xiv. 47. ⁹ Matt. xxvi. 51. Mark xiv. 47.

Luke xxii. 50. John xviii. 10.

¹ δοῦλον, in the four Gospels, not παῖδα. ¹ John xviii. 10.

² Matt. xxvi. 52. John xviii. 11. ² John xviii. 11.

³ Matt. xxvi. 52. ³ John xviii. 11. ⁴ Matt. xxvi. 53.

⁵ παραστήσει. ⁵ Luke xxii. 51.

Jesus had already made it known to His disciples and to the officers who had fallen back at His name, that He was taken neither unexpectedly nor unwillingly. He now makes a like communication to the members of the Sanhedrim and others who having followed to the garden had just arrived.) At ⁸ that hour Jesus ⁹ said to the multitude¹, and to the chief² priests, captains of the Temple, and elders who were come out against Him, “Are you ³ come out as against a thief, with swords and staves to take Me? I was ⁴ daily in company with you, and ⁵ daily sat with you teaching in ⁶ the Temple, you did not ⁷ put forth your hand against Me, or take ⁸ Me into custody; but ⁹ this is your hour (in which their will could have its way), and it is the authority^h of darkness (under which they were acting). But ¹ all this has taken place that the Scripture of the Prophets might be fulfilled.” (Jesus when a captive referred His captors to the prophets, whom they professed to understand. All parties we observe were permitted to have their own will against Jesus just so far as their acts contributed to fulfil the counsel of God

⁸ Matt. xxvi. 55.

⁹ Matt. xxvi. 55. Mark xiv. 48. Luke xxii. 52.

¹ Matt. xxvi. 55. ² Luke xxii. 52.

³ Matt. xxvi. 55. Mark xiv. 48. Luke xxii. 52.

⁴ Luke xxii. 53. ⁵ Matt. xxvi. 55. Mark xiv. 49.

⁶ Matt. xxvi. 55. Mark xiv. 49. Luke xxii. 53.

⁷ Luke xxii. 53. ⁸ Matt. xxvi. 55. Mark xiv. 49.

⁹ Luke xxii. 53. ^h ἐξουσία.

¹ Matt. xxvi. 56. Mark xiv. 49.

in the sacrifice of His Son. That is, God foreknew what every man was prepared to do, and ordered His own plans accordingly.

Jesus was in the hands of His enemies, and had resigned Himself to their will.) Then all the disciples (having no longer a sense of His sustaining power) left Him and fled. And a certain² young man was following Him, having a linen cloth cast about his stripped body, (why he was thus half-clad does not appear;) upon whom the young men (the officers) laid hold, but he left the linen garment, and fled from them stripped (as he was. There is no clue whereby to understand this incident, or to discover the reason why it was recorded "for our learning").

Chapter cxxxbii.

Remarks upon the foregoing Narrative.

(WHEN we last contemplated Jesus at work in His mission, He had so made Himself manifest to His disciples as to be acknowledged at Cæsarea Philippi to be "the Christ, the Son of the living God." He had at that time completed in Galilee the course of a fourfold ministry, but in Peræa, Judæa, and Jerusalem that course was in progress.

Since however it has been completed there also

² Mark xiv. 51.

in the four sections ; and all believers and followers have been gathered out of the population to hear Him, a residuum of violent and unprincipled opponents has been left so much indeed in the minority that they dare not raise a hand against Jesus in the presence of His friends.

The mission in Jerusalem resulted in a signal victory over the Jewish Sanhedrim, whilst they were secretly seeking to kill Him. He not only cleansed and occupied the Temple as His teaching-house, but silenced the voice of every opponent which they raised against Him. After showing them to be in error, He at length pronounced in the Temple a public denunciation upon them as false and hypocritical teachers.

Thus Jesus fully established Himself in the presence of the whole nation as the Teacher of truth, whom no Rabbi contradicted, whom no one dared to molest.

When this point had been gained, Jesus again applied Himself more immediately to complete the training of the Apostles, so as to prepare them for coming events, and to make them meet for their future work. This was done in part through verbal instruction, and in part by the Divine power of His Sonship. He submitted the twelve to the sacrament of cleansing, and pronounced that all had effectually received the grace, and all were clean, save one. Again He offered to all of them the sacrament of His body

and His blood, by which their souls were so strengthened and refreshed that He presented the eleven who were clean in prayer to His Father, as meet to be one with Himself and the Father. They were prepared to be, after the reception of the Holy Ghost, His successors in continuity of the mission He had received, and His servants in the Church the Holy Ghost should establish.

He made several promises to the Apostles, and enunciated many prophecies bearing upon the future condition of the Church and the world. He voluntarily advanced severe tests of His own truthfulness and sincerity. In His last prayer to the Father, He showed that in consequence of having accomplished all that had been given Him to do, He was prepared to return and to receive as Son of Man, that glory which He as Son of God had before the worlds were.

After thus accompanying Jesus through the vicissitudes of this portion of His earthly mission, the reader can hardly escape from a renewed conviction that Jesus of Nazareth was the Son of God and the Saviour of mankind. There is indeed the possibility that a man, through contempt or disregard for truth, may fall into the lot and number of those who received the grace of God in vain, and deem themselves unworthy of eternal life; but the probability is rather a weakness of faith, and a desire to call out, "Lord, I believe; help Thou mine unbelief."

We now accompany Jesus on a new course through scenes of suffering and death ; we shall find Him always conscious in Himself that He is the Son of the Highest, and ever conducting Himself with the calmness and dignity which become that consciousness. We have seen Him in the two scenes of His agony and His capture in the Garden : in the one there is that extremity of suffering from which even His humanity desired to withdraw itself ; in the other there is a persistent declaration that He was the Christ in name, in power, and by prophecy. We have seen that the All-powerful permitted Himself to be captured whilst He demonstrated His power. Will the All-innocent and the All-holy also permit Himself to be put to death like a criminal ?)

Chapter cxxxbiii.

Jesus is bound and brought to the House of the High Priest.

(THE Jews had Jesus fully in their power, in the hour and under the power of darkness, whilst He, now eclipsed as the universal Light of the world, was shining no more into their hearts.) Then¹ the band and their captain^a and (police) officers of the Jews took Jesus with them, and

¹ John xviii. 12.

^a χιλιάρχος. App. 220, sec. 6.

bound Him; and they^a that had taken^b Jesus, led Him and brought^c Him into the house^d of the high priest, (where both Annas and Caiaphas dwelt.) They^a led Him away to Annas first, for he was father-in-law to Caiaphas who was the high priest that year. It was Caiaphas who advised the Jews that it was expedient that one man should perish on behalf of the people. (Annas was the rightful high priest, and had succeeded to the office seven years after the birth of Jesus, but had now been deposed for twenty-six years, from a part at least of his functions, by the Roman procurator. He probably still was president of the chief ecclesiastical council, but without political authority.)

Chapter cxxxix.

The Entrance of Simon Peter into the Palace.

SIMON¹ Peter (at the same time) was following Jesus (at a distance) and the other disciple. That disciple (probably John) was known to the high priest, and entered together with Jesus (as His acknowledged friend) into the hall of the high priest; but Peter was standing at the gate without (seeking to avoid observation). The

^a Luke xxii. 54.

^b συλλαβόντες.

^c App. 221.

^d App. 229.

^a John xviii. 13.

¹ John xviii. 15.

other disciple therefore who was known to the high priest went out (of the hall into the porch) and spake to the portress, and brought in Peter.

The damsel therefore, who was portress, said to Peter (as he entered), "Are you also (one) of the disciples of this Man?" (Peter was admitted on the understanding that he was a friend of John, an acknowledged disciple of Jesus.) He replied, "I am not." There were standing (in the porch) the servants and officers (of police, many of whom had been waiting in expectation of the arrival of Jesus), and had (already) made a fire and were warming themselves, for it was cold. And Peter stood with them (in the porch) and warmed himself (whilst Jesus was examined by Annas in the hall, where both before and after the examination in the council chamber of Caiaphas, Jesus appears to have been held in custody).

Chapter cxi.

The extrajudicial Examination of Jesus by Annas.

(WHILST all the chief priests and the elders and the Scribes were assembling to Caiaphas in the inner hall or council chamber, and whilst Jesus was waiting in the outer hall, Annas, the deposed high priest, began, as ecclesiastical judge, to examine Jesus upon doctrine, that it might be

determined whether He should be dealt with as a political offender, or that some charge might be founded upon His own admissions about doctrine or discipline, so that He could be dealt with ecclesiastically, and independently of the Roman Governor.)

The high¹ priest^a (Annas) questioned^b Jesus about His disciples and about His doctrine. He replied, "I talked in plain language to the world; I at all times taught in the synagogues^c, and in the Temple, where the Jews from all sides assemble; and in secret I have talked of nothing. Why do you question Me? Question them who have heard Me, about what I have talked to them. Lo, these men^d here know what I have said." (Jesus, by thus challenging Annas, who had no political authority, to proceed to the examination of witnesses, brought the present inquiry to an end.)

When Jesus had thus spoken, one of the officers (of police) who stood by (perceived the force of the remark, and) gave Him a blow with his wand, and said, "Do you so answer the high priest?" Jesus replied, "If I have talked evilly, bring evidence of the evil; but if honestly, why do you smite Me?" (Then in order that He might be examined by evidence,) Annas sent Jesus bound (as He was) to Caiaphas the high priest (into the inner and upper hall or council chamber. The

¹ John xviii. 19.

^b App. 222, sec. 1.

^c συναγωγαί.

^a App. 226.

^d οἱ τοι.

fact that Jesus remained bound showed that the examination before Annas was no judicial proceeding, for prisoners were not judicially examined in chains). Then² they who had Jesus in custody^e led Him away to Caiaphas the high priest, where³ all the chief priests and the elders had (by this time) been assembled. And⁴ all the chief priests and elders and the Scribes (who brought Him from the garden to Annas) accompany Him (into the council chamber); but Peter⁵ (who had been in the porch) was following Him at a distance, even⁶ into the hall of the high priest; and after he entered⁷ into the interior^f (of the lower hall), he sat with the officers (of police) to see the end. And when⁸ (after the departure of Jesus to the council chamber) they had lighted a fire in the midst of the hall and had sat down together, Peter sat down in the midst of them, and he continued sitting⁹ with the officers and warming himself at the fire.

² Matt. xxvi. 57. Mark xiv. 53.

^e κρατήσαντες.

³ Matt. xxvi. 57.

⁴ Mark xiv. 53.

⁵ Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 54.

⁶ Matt. xxvi. 58. Mark xiv. 54.

⁷ Matt. xxvi. 58.

^f εἰσελθὼν ἔσω.

⁸ Luke xxii. 55.

⁹ Mark xiv. 54.

Chapter cxli.

The Examination before the Sanhedrim informally assembled by night in the High Priest's house.

(THE council which was by this time assembled had no just grounds of accusation against Jesus, they therefore had recourse to false witnesses hired to give any required evidence. In this way) the chief¹ priests and elders², and the whole³ council⁴, sought for evidence which should endanger His life, but found it not. For many came forward and gave false evidence against Him, but their evidence was not consistent. Afterwards⁵ two false witnesses came forward, and said, "This Man said, 'I am able to take down the Shrine^b (the holy place) of God, and in three days to build it up.'" Some^c also (in the assembly) rose up and gave false evidence against Him, saying, "We heard Him say, 'I will take down this Shrine^b (holy place) that is made with hands, and in three days I will build another made without hands.'" And their evidence did not agree. (Thus the evidence by false witnesses entirely failed.)

Then⁶ the high priest^c stood up in the midst

¹ Matt. xxvi. 59. Mark xiv. 55.

² Matt. xxvi. 59.

³ Matt. xxvi. 59. Mark xiv. 55.

⁴ App. 222, sec. 2.

⁵ Matt. xxvi. 60. ^b ναόν.

⁶ Mark xiv. 57.

⁶ Matt. xxvi. 62. Mark xiv. 60.

^c App. 227.

and questioned Jesus, and said to Him, "Do you make no answer to the evidence these men give against You?" But He was silent, and answered⁷ nothing. (Jesus did not refuse to answer the high priest in the person of judge, but reprovèd by a persevering silence the wicked devices of a mock trial.) Upon⁸ this the high priest went on (to exercise the office of judge, and to impose an oath upon Him, and) to say, "I adjure you by the living God, that You tell us whether You are the Christ, the Son of God." (The judge having now on God's authority asked a legitimate question,) Jesus replied, ("Yes, as you say." The high⁹ priest again questioned Him, "Are You the Christ, the Son of the Blessed?" Jesus replied, "I am." (This answer insured His own condemnation and death, but He looked through the gate of death as through a door that opened the way to glory, and continued,) "At¹ all events I tell you, From the present time (at no long interval) you² (with your eyes) shall see the Son of Man sitting on the right hand of power, and coming upon the clouds of heaven" (at the eon of blessedness. This stirring announcement might have recalled the attention of the court from the injustice envy urged them to inflict, to their own responsibilities,

⁷ Mark xiv. 61.

⁸ Mark xiv. 61.

⁹ Matt. xxvi. 64. Mark xiv. 62.

² Matt. xxvi. 63.

¹ Matt. xxvi. 64.

but not so). The high priest rent his tunic^{3d} and his vest^{4e} (his ordinary clothes, not his robe^f of office, for that was in the Temple), and said, "He has blasphemed⁵, what further⁶ need have we of witnesses? Lo, now you have heard His blasphemy, how⁷ does it appear to you? What is your⁸ opinion?" And they⁹ all condemned Him to be guilty of death, and they replied¹, "He is guilty of death." (That is, they did not now pass sentence of death, but committed themselves to the condemnation of Jesus as soon as the Sanhedrim could be legally held in the Temple.)

Then some² (of the assembly) began to spit³ upon³ Him, and into⁴ His face; others, to cover⁵ His face, to strike Him⁶ with their hands, and to say⁷, "Prophecy!" and the officers⁸ (of police) struck Him with their wands (on His bare head; for before the Sanhedrim prisoners stood unbound and bareheaded), and said to Him, "O Christ⁹, prophesy to us who is he that struck you!"

(This closes the examination before the high priest Caiaphas. But since a legal sitting of the Sanhedrim in the Temple could alone pass

³ Matt. xxvi. 65.^d χιτώνας.⁴ Mark xiv. 63.^e ἱμάτια.^f Lev. x. 6; xxi. 10.⁵ Matt. xxvi. 65.⁶ Matt. xxvi. 65. Mark xiv. 63.⁷ Mark xiv. 64.⁸ Matt. xxvi. 66. ⁹ Mark xiv. 64.¹ Matt. xxvi. 66.² Matt. xxvi. 67. Mark xiv. 65.⁸ App. 228.³ Mark xiv. 65. ⁴ Matt. xxvi. 67.⁵ Mark xiv. 65.⁶ Matt. xxvi. 67. Mark xiv. 65.⁷ Mark xiv. 65.⁸ Matt. xxvi. 67. Mark xiv. 65.⁹ Matt. xxvi. 68.

sentence of condemnation, Jesus must be kept in ward during the rest of the night, it being now about three o'clock in the morning. The guards therefore bring Jesus down to the fire in the midst of the hall, where they warmed themselves.)

Chapter cxlii.

The Denial of Jesus by Simon Peter.

(IN the following narrative each denial has its own time and place, but it may contain more than one asseveration drawn from Peter by more than one person among the bystanders. Whilst Jesus and John were with the council in the upper hall, or council chamber,) Peter¹ (who had already denied^a once on entering the porch) was sitting in the hall without^b (the council chamber); and whilst he was² in the hall below^c (during the trial), a certain³ damsel, having perceived him sitting at the light^d (of the fire), and having gazed at him, said (to those sitting by), "This man was also with Him." But he denied, saying, "Woman, I do not know Him." After a short interval^e a second^f person (a man) perceived him,

¹ Matt. xxvi. 69.

² Mark xiv. 66.

^d φῶς.

^a App. 231.

^c κάτω.

^e μετὰ βραχύ.

^b ἔξω. App. 229.

³ Luke xxii. 56.

^f ἕτερος.

and said, "You also are of them." Peter said, "Man, I am not." One⁴ of the damsels of the high priest comes, and having seen Peter warming himself, went⁵ up to him, and having power to see⁶ into his face, said, "You⁷ also were with Jesus of Nazareth of Galilee," (speaking apparently from her own personal knowledge of Peter.) But he denied⁸ before⁹ all, saying¹, "I do not know, much² less^h do I understand what³ you say." (This second denial is in the hall; and its various asseverations are recorded in St. Matthew, St. Mark, and St. Luke. In about an hour the trial was over, and Jesus was brought down to the hall. This appears to have caused a general movement, and St. Matthew, St. Mark, or their informants, together with St. John, left the hall.) Peter also went⁴ out (after the previous denial) into the antecourtⁱ (or porch), and was⁵ standing and warming himself. But after⁶ he had gone out into the porch^k at about⁷ the interval of an hour, another⁸ damsel (the portress) perceived him, and said to them who were

⁴ Mark xiv. 66. ⁵ Matt. xxvi. 69. ⁶ Mark xiv. 67.

⁷ Matt. xxvi. 69. Mark xiv. 67.

⁸ Matt. xxvi. 70. Mark xiv. 68.

⁹ There are six denials and two crowings of the cock: see Table, App. 232. ⁹ Matt. xxvi. 70.

¹ Matt. xxvi. 70. Mark xiv. 68. ¹ Mark xiv. 68.

^h οὐκ—οὐδέ. ^h Matt. xxvi. 70. Mark xiv. 68.

⁴ Mark xiv. 68. ⁱ προαύλιον. ⁴ John xviii. 25.

⁶ Matt. xxvi. 71. ^k πυλῶνα. ⁷ Luke xxii. 59.

¹ ὥσεί. App. 21, sec. 3. ⁸ Matt. xxvi. 71.

there, "This man also was with Jesus of Nazareth." They⁹ also (in consequence of this remark) say to him, "Are not you also of His disciples?" He denied, and said, "I am not." One of the servants of the high priest, his kinsman whose ear Peter cut off, says, "Did not I perceive you in the garden with Him?" Again¹ he denied with² an oath, "I do not know the Man," and presently³ a cock⁴ crew, (heard by St. Mark and St. John. This third denial was in the porch, and the asseverations are in St. Mark and St. John. Thus the first part of the prophecy was fulfilled which requires that Peter should deny thrice before a cock crow.) The damsel⁵ perceiving him again began to say to the men who stood near, "This man is one of them." Peter denied again. (This first denial of the second series is in the porch, and is recorded by St. Mark only.) After⁶ a short^m time again⁷ those⁸ that stood near came⁹ up, and said¹ to Peter, "Truly, you also are one of them; for you² are a Galilæan, and your talk resembles His, and makes³ you manifest." Then Peter⁴ began

⁹ John xviii. 25.¹ Matt. xxvi. 72.

John xviii. 27.

² Matt. xxvi. 72.⁵ John xviii. 27.⁴ Mark xiv. 68. John xviii. 27.⁶ Mark xiv. 69.⁶ Matt. xxvi. 73. Mark xiv. 70.^m μετὰ μικρόν.⁷ Mark xiv. 70.⁸ Matt. xxvi. 73.

Mark xiv. 70.

⁸ Matt. xxvi. 73.¹ Matt. xxvi. 73.

Mark xiv. 70.

² Mark xiv. 70.³ Matt. xxvi. 73.⁴ Matt. xxvi. 74. Mark xiv. 71.

to make strong affirmations, and to swear, "I do not know this Man of whom^s you speak." (This second denial of the second series is in the porch, and is recorded by St. Matthew and St. Mark. Peter instantly returned back to the hall whither also Jesus had been brought to the fire in the midst of the hall, and was the sportⁿ of His guards. Immediately after the last denial) another⁶ man (of the same party) confidently affirmed, "Of a truth this man also was with Him, for he is a Galilæan." Peter replied, "Man, I do not know what you say." And simultaneously,^o whilst he was still talking, the cock⁷ crew the second^{8p} time, (heard by St. Matthew, St. Mark, and St. Luke,) and the Lord⁹ (who was at the fire) when He had turned Himself had power to see into the face of Peter; and Peter remembered¹ the word of the Lord Jesus, how He said to him, "Before a cock crow twice², you shall deny³ Me thrice." And when he had gone⁴ out (of the hall back again into the porch), he lamented bitterly; and when⁵ he had covered^a

^s Mark xiv. 71. ⁿ Luke xxii. 63. App. 228, sec. 2.

⁶ Luke xxii. 59. ^o παραχρήμα.

⁷ Matt. xxvi. 74. Mark xiv. 72. Luke xxii. 60.

⁸ Mark xiv. 72. ^p ἐκ δευτέρου. ⁹ Luke xxii. 61.

¹ Matt. xxvi. 75. Mark xiv. 72. Luke xxii. 61.

² Mark xiv. 72.

³ Matt. xxvi. 75. Mark xiv. 72. Luke xxii. 61.

⁴ Matt. xxvi. 75. Luke xxii. 62. ⁵ Mark xiv. 72.

^a ἐπιβαλὼν ἱμάτιον τῇ κεφαλῇ αὐτοῦ: see Jer. xiv. 3, 4; 2 Sam. xv. 30; Esther vi. 12.

his head (with his robe), he continued weeping. (This third denial of the second series is recorded by St. Luke only.

Thus the devil desired to have Peter, that he might sift him. Peter, who was blinded by overconfidence in himself, and wishing to escape recognition in the palace of the high priest, went through the sieve three times twice told. After the first three he did not hear or paid no regard to the crowing of the cock. At the second, Jesus mercifully, though Himself subject to the taunts and insults of His guards, caught his eye as he was passing the mesh the last time, and saved him ere he uttered the concluding oath. In the one we see a memorable example of human weakness; in the other, a glorious manifestation of saving grace. Where weakness abounded, much more did grace abound. Jesus "loved His own unto the end."

The prescience of Jesus was literally exhibited.

I. That Peter would deny three times before a cock crew.

II. That he would deny again thrice before a cock crew twice, or the second time.)

Chapter cxliii.

The Custody of Jesus during the rest of the Night.

(Jesus at present remains in the hall of the high

priest,) and¹ the men who had Him in charge^a were making sport of Him, severely lashing^b Him; and when they had blindfolded Him they continued to strike^c Him on the face, and questioned Him, saying, “Prophecy, who is it that struck You?” And many other things blasphemously said they to Him. (Such were the proceedings of that eventful night, in which the powers of darkness held uncontrolled dominion. One party insulted Him at the fire, another party in secret conclave plotted His death.)

Chapter cxlib.

The Examination of Jesus before the National Council of the Jews assembled in the Temple, and presided over by the High Priest.

(ON Friday morning at the house of the high priest,) immediately upon¹ the morning watch^a, all² the chief priests and elders of the people made a council, and as soon as it was dawn^b (before five o'clock), they held consultation against Jesus, for the purpose of putting Him to death (in pursuance of their declaration of His guilt at the mock trial. The result of the consultation was that)

¹ Luke xxii. 63.

^a συνέχοντες.

^b δέροντες.

^c ἔτυπον. App. 228.

¹ Mark xv. 1.

^a εὐθέως ἐπὶ τῇ πρωΐ. App. 233.

^a Matt. xxvii. 1.

^b πρωΐας.

as soon as day^c came³ on, the presbytery^d of the people was assembled, both chief priests and Scribes, (that is, the high court of the nation ordinarily 'presided over by the high priest, which often assembled at an early hour in a chamber of the Temple.)

They led Him up^e into their own^f assembly, (and when loosed from His bonds, they questioned Him before the national council thus legally constituted,) saying, "If You are the Christ, tell us." He replied, "Should I tell you, you will not believe; and if I should also question you (by way of proof), you would not answer Me, or let Me go," (when He had proved it. Jesus in love to their souls declared that He knew the hardness of their hearts. He went on to warn them of His own future judicial power.) "From the present time (ere long) shall the Son of Man be sitting at the right hand of the power of God." (They rejected His warning and the only hopeful influence which remained for their conversion.) Then said they all, "Are You then the Son of God?" He replied, "You say that I am." They (instead of considering the import of His words, were disposed to hasten His death, and) said, "Why any longer have we need of evidence, for we ourselves have heard from His own mouth."

^c ὡς ἐγένετο ἡμέρα. App. 234.

^d πρεσβυτέριον. App. 222, sec. 3.

^e ἀνέγαγον. App. 235.

^f Luke xxii. 66.

^f αὐτῶν.

(The national council, presuming He had confessed His guilt, forthwith condemned⁶ Him as guilty of death, but had not power without Pilate's concurrence to pronounce the sentence of death.) The⁴ chief priests with the elders and Scribes, and the whole assembly (of the national council), bound⁵ Jesus (again), and led Him away.

(Observe the persons. All the authorities of the Jewish nation took part in this act. Such was the conduct of bigoted men acting under the influence of sectarianism, and the perversions of the Mosaic dispensation. All intercourse between them and Jesus henceforward ceased, He answered none of their questions, and had no regard to their accusations.

Observe the time.) They led⁶ Jesus from Caiaphas, and delivered⁷ Him to Pontius Pilate the governor⁸ at the Prætorium⁹ whilst it was yet the dawn^h of the morning (before sunrise).

Chapter cxlb.

Judas commits Suicide.

(JUDAS appears to have followed Jesus from the palace of the high priest to the Temple, probably

⁶ κατεκρίθη. Matt. xxvii. 3.

⁴ Mark xv. 1.

⁵ Matt. xxvii. 2. Mark xv. 1.

⁸ John xviii. 28.

⁷ Matt. xxvii. 2. Mark xv. 1.

⁹ Matt. xxvii. 2.

⁸ John xviii. 28.

^h πρωίας. App. 233, 234.

expecting that He, who had for the last two years escaped the malevolent plots and designs of the Jews, "because His hour had not yet come," would continue to secure His liberty.) At that¹ time Judas the traitor, when he had seen that Jesus had been condemned (by the chief council of the Jewish nation), felt remorse, and returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in having betrayed innocent blood." They replied, "What (concern) to us? your eyes (not theirs) will^a see" (the result of that). And when he had thrown down the money in the shrine (the holy place, whence probably he had received it), he returned^b (from the Temple), and went away and hanged himself. [For he² had purchased a place (or property) with the reward of his iniquity, (to which he retired when he left the Temple, and there hung himself;) but falling headlong, he burst in the midst, and all his bowels were poured out.

This thing became known to all the inhabitants of Jerusalem, so that the place was called, The place of blood, in their dialect, Aceldama.]

When³ the chief priests received the money, they said, "It is not lawful to cast it into the treasury" (whence they had taken it two days before), since it is the price of blood." Having held a consulta-

¹ Matt. xxvii. 3.

^b ἀνεχώρησε. App. 16.

² Matt. xxvii. 6.

^a ὄψει.

³ Acts i. 18.

^c κορβανῶν.

tion they bought with the money the field of the potter, for the burial of strangers (Jews who died whilst attending at the festivals). Wherefore that field was called the field^d of blood to the present day, (that is, when St. Matthew wrote, previous to the destruction of Jerusalem.)

At that time was fulfilled the saying by Jeremiah^e the prophet, saying, " And they (the priests and keepers of the treasury) took the thirty pieces of silver, the price of Him who had been purchased, whom they (the priests) purchased from the children of Israel (in the person of Judas), and they (the priests) gave them for the field of the potter, according as the Lord appointed for me " (to declare).

Chapter cxxbi.

The extrajudicial Examination of Jesus by Pilate.

(JESUS had arrived^a at the Prætorium of Pilate, but) the Jews¹ themselves entered not into the Prætorium^b (among Gentiles who ate leavened bread) in order that they might not be defiled, but (remained outside with Jesus in custody) in order that they might eat the Passover (on that day. For should

^d ἀγρός.

^e Zech. xi. 12.

^a App. 235.

¹ John xviii. 28.

^b App. 222, sec. 4.

they enter a house with leaven in it, they would have rendered themselves legally unclean until the evening, and until after the time they proposed to eat the Passover).

Pilate therefore (respecting their scruples) came out to them and said, "What accusation do you bring against this Man?" They replied (that they had not brought Him there for trial but for execution), "If this Man were not a malefactor, we would not have delivered Him to you." Pilate however (declined to be a mere executioner upon their judgment, and) said to them, "Do you take Him, and according to your law pass judgment upon Him." They reply, (confessing that "the sceptre had departed from Judah," "This Man is worthy of death," but) "it is not in our power to slay any one;" (therefore of necessity they bring Him to Pilate that with his concurrence He might be put to death;) in order that the word of Jesus might be fulfilled which He spake, intimating by what death He was on the point of dying, (that is, by the Roman mode of crucifixion. The Jews now appear to have given some intimation to Pilate that Jesus claimed to be a king.)

Therefore Pilate went back again into the Prætorium, and called Jesus (before him apart from the Jews), and said to Him, "Are you the King of the Jews?" Jesus ("the Light of the world," in order to elicit how far Pilate had in his own mind a desire to ascertain the truth about

the person of the Christ) replied, "Do you ask this of yourself, or have others spoken to you about Me?" Pilate answered, "Am I a Jew? (Pilate had no personal interest in the Messiah's kingship.) Your own nation and the chief priests have delivered You to Me (as a culprit), what have You done?" (Though Pilate had avowed that he was not interested in the question of His kingship, yet Jesus in mercy to him propounded the nature of the kingdom, whilst He refuted the charge of the Jews.) Jesus replied, "The kingdom which is Mine is not of this (your) world; if the kingdom which is Mine were of this world, then the attendants (He would have in aspiring to the throne in Jerusalem) would be contending, in order that I might not be delivered to the Jews; but at the present^c time (or in the present eon) the kingdom which is Mine is not from hence." (The kingdoms of this world had not yet become the kingdom of the Lord and of His Christ.) Pilate (perceiving the charge of treason against Cæsar to be fully refuted) said therefore, "Are You a King then" (in any other way)? Jesus replied, "(Yes, as) you say, I am a King. (It is the truth, if Pilate would only learn the nature of His kingdom.) For this purpose am I born into, and for this purpose am I come into the world, that I should give evidence to the truth. Every one who is of the truth hears (and obeys) My

voice" (and in hearing becomes the subject of His kingdom. Jesus was desirous of gaining the ear of Pilate, so that He should hear more about His kingdom, but by the word "truth," He had suggested to Pilate's mind one of the undetermined philosophical questions of that day). Pilate says to Him (with some emphasis, and not without irony), "What is truth?" (A question which to his mind had no solution and needed no reply. He therefore lost his opportunity,) and after so saying, Pilate again went out to the Jews (whom he had left at the door of the Prætorium), and said (to the chief priests and the multitudes), "I find in this Man no cause of blame." (Such was the result of the extrajudicial inquiry before Pilate, both at the door and within the Prætorium.)

Chapter cxlbii.

The Examination of Jesus in the Prætorium before His Accusers.

(FINDING however they could not without a trial before Pilate secure the condemnation of Jesus,) the whole¹ multitude of them rose up and led Him before Pilate, and began to accuse Him, saying,

¹ Luke xxiii. 1.

“We found this Man perverting the nation, and hindering them from giving tribute to Cæsar, saying that Himself is Christ a King.” (Thus the Jewish party entered the Prætorium regardless of legal pollution, so long as their hatred against Him was gratified.) Jesus² stood^a before the governor, and Pilate^{3b} repeated the question, “Are You the King of the Jews?” Jesus (who had before instructed Pilate in the nature of His kingdom) replied, “(Yes, as) you say.” And⁴ the chief priests (perceiving that Pilate felt no offence at this avowal) accused Him much. But⁵ whilst He was accused by the chief priests and elders, He answered nothing (for the reasons He had Himself given when standing before the Sanhedrim in the Temple, namely, that the Jews had determined upon His death at all events, and therefore that all defence was unavailing). Then Pilate says to Him, “Do You not hear how much evidence they give against You?” And He did not answer him even one word. Pilate⁶ again repeated the question, saying, “Do You answer nothing? Behold how much evidence they give against You.” But Jesus no longer answered any thing; so that⁷ the governor, Pilate, wondered greatly (that the man who had so fully convinced him of His inno-

² Matt. xxvii. 11.

^a App. 222, sec. 5.

³ Matt. xxvii. 11. Mark xv. 2. Luke xxiii. 3.

^b ἐπερώτησεν.

⁴ Mark xv. 3.

⁵ Matt. xxvii. 12.

⁶ Mark xv. 4.

⁷ Matt. xxvii. 14. Mark xv. 5.

cence should not attempt to defend Himself against the Jews). He however^a said to the chief priests and the multitudes, "I find no cause of blame in this Man," (a conclusion to which he had arrived both by extrajudicial and judicial examinations, and a conclusion which hereafter remains unshaken.) But they were impetuous, saying, "He stirs up the people, teaching throughout the whole of Judæa, having commenced from Galilee even to this place."

Chapter cxlbi.

The Examination of Jesus before Herod.

(PILATE was by this time in some difficulty how to proceed, but) when he heard¹ (the Jews make mention) of Galilee, he inquired if the Man were a Galilæan. And when he understood that He was from (the district under) the authority^a of Herod, he sent Him (at that time, about half-past six o'clock) to Herod, who also was in those days at Jerusalem. When Herod^b saw Jesus, he was very glad, for he had desired to see Him for some time in consequence of hearing much about Him. He was also hoping to see some miracle taking place by Him. Herod questioned Jesus in many

^a Luke xxiii. 4.

¹ Luke xxiii. 6.

^a ἐξουσία.

^b App. 222, sec. 6.

words, but He answered nothing to him, (who could be no rightful judge in the matter of blasphemy according to Jewish law, nor of kingship according to Roman law.) The chief priests however and Scribes continued to stand vehemently accusing Him.

Then Herod (when he failed to obtain the sight of a miracle), together with his soldiers, set Him at nought, mocked Him, arrayed Him in a bright robe (probably white and embroidered with silver tissue, such as was worn by rulers and kings^c in the East), and sent Him back to Pilate (as King of Jerusalem). Both Pilate and Herod on that day became friends with each other, for they had before been mutually at variance. (One cause of offence probably was that Pilate had killed, whilst sacrificing in the Temple, some Galilæans who were of Herod's jurisdiction, and who were supposed to have taken part in a sedition against the Roman Government, possibly the Galilæans whose blood had been reported to Jesus as "mingled with the sacrifices.")

• Josephus.

Chapter cxlix.

The Examination of Jesus by Pilate in a place suitable for the attendance of the Jews, beyond the limits of the Prætorium.

(AFTER Jesus had been brought back from Herod,) Pilate¹ summoned the chief priests, the rulers, and the people (after seven o'clock, to a place without the Prætorium convenient for their attendance without defilement), and said to them, "You have brought this Man to me, as one that perverts the people (this was their last accusation), and lo, I have examined Him before you, and I have found no cause of blame in this Man, touching those things whereof you accuse Him; nor even Herod (whose subject He is), for I sent you to him, and lo (in Herod's opinion), nothing worthy of death has been done^a by Him. After therefore I have chastised Him, I will release Him" (on the authority of both Herod and himself).

For at the feast² the governor was accustomed, and (through custom) he³ had a necessity, to release⁴ one (political) prisoner to the multitude, whom⁵ they wished for and whom⁶ they de-

¹ Luke xxiii. 13.

^a πεπραγμένον αὐτῷ. App. 225.

² Matt. xxvii. 15. Mark xv. 6.

³ Mark xv. 6. Luke xxiii. 17.

⁴ Matt. xxvii. 15. Mark xv. 6. Luke xxiii. 17.

⁵ Matt. xxvii. 15.

⁶ Mark xv. 6.

manded. They ⁷ had at that time a notable prisoner named ⁸ Barabbas, who ⁹ was in bonds together with his accomplices (malefactors), who had committed murder in the riot (against Roman rule).

When the multitude clamoured and began to demand that Pilate should do as he usually had done, he (thought to relieve himself of Jesus, and) replied, “You ¹ have a custom that I should release one to you at the Passover. Do you desire ² that I release to you the King of the Jews?” (For he believed Him to be in some sense their King.)

When ³ Pilate (had quieted the tumult in this place, and) had gathered them (the populace again before eight o’clock in the Prætorium), he said (thinking he could induce them, when apart from the Pharisees, to accept Jesus), “Whom are you willing that I should release to you? Barabbas, or Jesus who is called Christ?” For ⁴ he perceived and knew that through envy the chief priests had delivered Him.

Whilst ⁵ Pilate was (waiting for the reply of the people) sitting on the judgment seat (in the Prætorium), his wife sent to him, saying, “Have nothing to do with that just Man, for much

⁷ Matt. xxvii. 16.

⁸ Matt. xxvii. 16. Mark xv. 7.

⁹ Mark xv. 7.

¹ John xviii. 39.

² Mark xv. 9. John xviii. 39.

³ Matt. xxvii. 17.

⁴ Matt. xxvii. 18. Mark xv. 10.

⁵ Matt. xxvii. 19.

have I suffered this day in a dream on His account."

(Meanwhile) the chief priests and the elders (being informed of Pilate's inclination to release Jesus, and perceiving how fully it would answer their purpose against Jesus to have Him put in the place of Barabbas,) persuaded the multitude that they should demand Barabbas, but destroy Jesus. In reply the governor said to them, "Which of the two are you willing that I should release to you?" They said, "Barabbas." But the chief^a priests made the people tumultuous^b (to demand) that he should rather releasē Barabbas to them. They^c all in a mass cried out against Jesus, "Take Him away, release to us Barabbas." Pilate therefore again called out to them, wishing to release Jesus. They therefore^d all clamoured again, saying, "Not this Man, but Barabbas." [Barabbas was a robber.] Pilate^e inquired, "What then shall I do with Jesus who is called Christ?" They all say to him, "Let Him be crucified." The governor replied, "What evil has He done?" They vehemently called out, "Let Him be crucified." But Pilate^f having answered, again said to them, "What do you wish I should do with Him whom you call King of the Jews?" They again called out, "Crucify Him." But Pilate said to them, "What evil has He done?" But they the more vehemently called

^a Mark xv. 11.

^b ἀνέσταν.

^c Luke xxiii. 18.

^d John xviii. 40.

^e Matt. xxvii. 22.

^f Mark xv. 12.

out, "Crucify Him." Pilate however was evidently seeking to release Jesus. But ² they continued to cry^c out, saying, "Crucify, crucify Him." (They expected that all the political offenders would be crucified on that day, and therefore they require that Jesus should exchange places with Barabbas, and be "numbered among the transgressors.")

The third time Pilate^d said to them, "Why, what evil has this Man done? I have found no cause of death in Him; after chastising Him I will let Him go." But they pressed (Pilate) with loud clamours, demanding that He should be crucified.

(At length) the voices of the multitude (within) and of the chief priests (outside the Prætorium) prevailed (over Pilate's sense of justice). When therefore³ he perceived that he could prevail nothing, but that rather a tumult was made, Pilate took water and washed his hands over against the multitude, saying, "I am innocent of the blood of this just Person: your eyes shall see^e it." Then answered all the people and said, "His blood be on us and on our children." (When the people had taken upon themselves the guilt of shedding innocent blood,) Pilate⁴ wishing to do what satisfied the multitude, gave⁵ sentence (as a matter of expediency) that their demand should be accom-

² Luke xxiii. 21.

³ Matt. xxvii. 24.

⁵ Luke xxiii. 24.

^c ἐπεφώνουν.

^e ὤψεσθε.

^d App. 224.

⁴ Mark xv. 15.

plished : then he released^e to them Barabbas, who for' tumult and murder had been cast into prison, whom they demanded. But Jesus he gave over to their will.

Then Pilate^g took Jesus and scourged Him (as he had threatened^f), and after he had scourged^g Jesus he delivered Him over to be crucified.

The soldiers of the governor then took Jesus along^e with them and led Him back into the courtyard¹, where is the Prætorium, and into² the Prætorium, and called³ and brought together to Him the whole band. And when⁴ they had taken off His own clothes they⁵ clothed Him in the imperial purple^{6h}, and put' about¹ Him a scarlet mantle^k, (or sash as worn by the Pontifex Maximus at Rome). And⁸ when they had platted a crown of thorns (the acanthus, a noxious plant in corn-fields, and symbolically opposed to the myrtle, the laurel, or the ivy, and suited to be the emblem of him denominated Beelzebub, the great deceiver and the prince of the dæmons), they placed it upon His head, and a reed⁹ in His right hand. Then

^e Matt. xxvii. 26. Mark xv. 15. Luke xxiii. 25.

^f Luke xxiii. 25. ^g John xix. 1. ^h Luke xxiii. 16—22.

^g Matt. xxvii. 26. Mark xv. 15. ⁸ App. 238.

¹ Mark xv. 16. ² Matt. xxvii. 27.

³ Matt. xxvii. 27. Mark xv. 16. ⁴ Matt. xxvii. 28.

⁵ Matt. xxvii. 28. Mark xv. 17. ⁶ Mark xv. 17.

^h πορφύραν.

⁷ Matt. xxvii. 28.

¹ περιέθηκαν.

^k χλαμύδα.

⁸ Matt. xxvii. 29. Mark xv. 17. John xix. 2.

⁹ Matt. xxvii. 29.

they began¹ to salute Him, and bowing² the knee before Him they mocked Him, and they cast³ the purple robe about Him, saying, "Hail^m, King of the Jews!" And when⁴ they had spit upon Him, they took the reed and continued⁵ striking His head with the reed; and spitting⁶ upon Him, they continued⁷ to give Him blows, and kneeling⁸ on their knees they worshipped Him (in mockery of His claim to be the Son of God).

Pilate¹ however (still labouring to release Him before he gave Him up to the authority of the chief priests) went forth again (out of the Prætorium) and said to the Jews (who still persisted in not coming in), "Behold I bring Him forth to you that you may have cognizance (whilst putting Him to death) that I find no cause of blame in Him." Then came Jesus forth (out of the Prætorium) wearing the crown of thorns and the purple robe. And Pilate says to them, "Lo, the Man." When the chief priests and their attendants (officers of police) perceived Him, they cried out, "Crucify, crucify" (Him). Pilate says to them, "Take you Him, and crucify Him, for I do not find cause of blame in Him." The Jews replied,

¹ Mark xv. 18.² Matt. xxvii. 29.³ John xix. 2.⁴ περιέβαλον.⁵ Matt. xxvii. 29. Mark xv. 18. John xix. 3.^m χαῖρε.⁶ Matt. xxvii. 30.⁷ Matt. xxvii. 30. Mark xv. 19.⁷ Mark xv. 19.⁸ John xix. 3.ⁿ ἐδίδουν.⁹ Mark xv. 19.¹ John xix. 4.

“We have a law, and by our law He ought^o to die, because He made Himself the Son of God.” (A claim to be the offspring of their gods was no offence against Roman law, but to the heathen mind invested with power the person making the claim. Therefore) when Pilate heard this word he was the more afraid (to take any steps to forward the crucifixion of innocence), and² when they had made sport of Him, they took off the mantle^p and the purple^q, and put on Him His own robe; and Pilate entered³ again into the Prætorium (taking the Prisoner with him), and says to Jesus (extrajudicially), “Whence art thou?” (that is, from what Divine parentage?) But Jesus (perceiving him to be thinking of heathen mythology) gave him no answer. Then said Pilate to Him, “Do You not talk to me? Do You not know that I have authority to crucify You, and authority to release You?” (and was seeking to do so.) Jesus (denying the authority of a governor over a righteous man), answered, “You (as governor) could have no authority against Me (to take Him prisoner), except it had been given you from above (according to the design of the Father in the death of His Son); for this reason he (namely Caiaphas) who delivers Me to you (and who has been the willing instrument of the Jews in their malevolence) has the greater sin.” (Pilate the

^o App. 223.² Matt. xxvii. 31. Mark xv. 20.^p χλαμύδα.^q πορφύραν.³ John xix. 9.

more keenly felt the difficulty of his position, but still sought the wrong way out of it.) Thenceforth Pilate was (more earnestly) seeking means to release Him, (for he was advancing towards the conviction that Jesus had somehow a kingdom of heavenly origin and perhaps a Sonship, and that it would be better to take the advice of his wife, and "have nothing to do with that just Man" whom he had so frequently declared to be innocent.) But the Jews (perceiving his growing conviction) called aloud, saying, "If you let this Man go, you are not Cæsar's friend. Every one who makes himself a king speaks against Cæsar." (Thus was Pilate in a perplexity: on the one hand, he was told by Jesus that he had no authority, and that he who bound Him had sinned in the unjust exercise of authority; on the other hand, he was told by the Jews that the exercise of his authority was expedient for the safety of Cæsar's interests. Pilate sought to escape from this dilemma, without caring to accept or further inquire into the true kingdom or Sonship of Jesus. "The kingdom of God had come nigh" even to Pilate. He proposes to transfer the assembly he had gathered¹ about himself into the place where the Jewish Sanhedrim met.)

¹ Πιλάτος συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαόν, Luke xxiii. 13.

Chapter cl.

The Examination of Jesus before an Assembly of the Jews, presided over by Pilate.

(PILATE perceived that the Jews insisted upon the death of Jesus; he therefore as a last resort thought of presiding in the Jewish Sanhedrim, so that they, under the sanction of his presence, might add to their former verdict of guilty, also the sentence of death.) He therefore¹ after hearing this speech brought Jesus out (of the Prætorium), and sat down on the judgment^a seat in a place called Gabbatha, the Pavement, (situated between the Tower of Antonia and the corner of the Temple, and probably the place^b where the national council that morning had held their meeting.)

There was (then going on) a preparation^c for the Passover (which preparation lasted from morning until half-past two o'clock, the time of the evening sacrifice upon the eve of the Sabbath), and it was now hard upon the sixth hour^d (before the close of the preparation at half-past two. The time of day was therefore about half-past eight o'clock when the members of the San-

¹ John xix. 13.

^a App. 222, sec. 6.

^b Lightfoot, Joseph. Bell. vi. 1. 8; 3. 2.

^c App. 237.

^d ὥρα δὲ ὡσεὶ ἑκτῇ. App. 236, sec. 5.

hedrim assembled, and) Pilate (as president) said to the Jews, "Behold your King!" (Thus Pilate affirmed his conviction that Jesus was in some manner their King.) But they cried out, "Away with, away with, crucify Him." Pilate said, "Shall I crucify your King?" The chief priests answer (as the representatives of the nation), "We have not a king except Cæsar." (Thus the Jews formally withdrew from their own theocracy, and declared their allegiance to an idolatrous prince. They held to be treason the claim of Jesus, which Pilate, the responsible representative of that prince, was disposed to admit.)

Chapter cli.

The Final Delivery of Jesus to be Crucified.

PILATE¹ (willing under the circumstances to respect their avowed allegiance to his master, and their professed desire to defend his imperial throne against the Pretender from Nazareth) delivered Him to them, that He might be crucified (by them. Thus the authority of delivery, the less sin, was of Pilate, but the Jews were both the cause of the committal and the ready executioners of the innocent Prisoner).

They² (to whom Jesus had been delivered)

¹ John xix. 16.

² Mark xv. 20.

brought Him out, and led³ Him away to crucify⁴ Him. (Thus the power of death, as a matter of political expediency, was placed within reach of the Jews by the very judge who had repeatedly declared the innocence of their Victim. Such was the complication of iniquity under which Jesus died.

We observe that the nature of the accusation made before the Sanhedrim, and the last accusation made before Pilate, took away from the Prisoner the possibility of making a defence. He had hitherto publicly defended His actions on the ground that He was "the Son of God," and as such, had a mission to execute the will of His Father in heaven. Whereas now, what had formerly been the ground of His defence had become the plea of His accusers: "He made Himself the Son of God, therefore He ought to die." Jesus continued to avow this truth with unflinching constancy before every tribunal, and therefore He did die.

The Almighty Father indeed had known that the death of His Son, His Only Begotten, was the only ransom that could be had for the fallen race of man. But He had not appointed to the Aaronic priesthood the office of judge or executioner. His blood they obstinately took upon themselves and their children, and there it lies to this day. The guilt of killing Jesus was not diminished by the fact that God foreknew that

³ Matt. xxvii. 31.

⁴ Matt. xxvii. 31. Mark xv. 20.

they were capable of doing it, and permitted them to do it. The less sin of Pilate was not so ordered that he could not have understood the teaching of Jesus about His kingdom and Sonship, or could not have attained to the blessedness of entering therein. The word of Jesus had upon him its usual power, but like many others he resisted conversion, whilst he felt conviction.

Thus concluded a trial of the deepest import, in which the love of Jesus to all men was manifested. What man can say he has no share in guilt which brought such suffering upon Jesus? A trial also which clearly shows that Jesus as High Priest, entirely of His own will, but by the instrumentality of others, offered up Himself, that is, His manhood, upon the cross. For from the hour that His healing touch restored the ear in the Garden, He employed His Divine power only to submit His manhood to the insatiate madness of the people, stirred up by Satan. This madness acted after the will of the powers of darkness, and not after the will, but the permission of God. Such acts of violence it is not in accordance with the order of Divine government in a fallen world to repress. But they are directed, as in this case, into that channel which best subserved the Divine purposes. Thus have we traced how the Holy and Eternal One was put upon trial by sinful mortals. The Creator was treated as the vilest of criminals by His own

creatures, and condemned to the most ignominious death. A mysterious wonder, but an attested historical fact which had both its cause and its effect, its natural antecedent and its necessary consequent. Therefore the death of the same Jesus of Nazareth, who claimed in the early pages of this record to be the Son of God, is a legitimate subject for the belief of rational creatures. He had sedulously, up to a certain point in the record, proved Himself, by preaching and miracles, to be the Christ of God. He has subsequently shown that whilst He claimed to be the King of all creatures and things, He was also a Priest to prepare the sacrifice of Himself for sin, through the instrumentality of all that was evil in spirits and in men. The same race who brought sin into the world, and death by sin, were the ready instruments by whom Jesus was able to destroy both death and him who had the power of death, even the devil. Blessed God! "Marvellous are Thy works; in wisdom hast Thou done them all.")

Chapter clii.

The Crucifixion of Jesus of Nazareth with Two Malefactors.

(AN association with Jesus, in scenes of humiliation and suffering, has endeared Him to our souls.

Let us follow on together with John, with "Mary His Mother, Mary Magdalene, and the other women," and attend upon His cross.) Now they¹ (to whom Pilate had given Him up) took Jesus and led Him away, and He went^a out (of the Prætorium) bearing His cross towards^b a place called Cranion, which in Hebrew is called Golgotha; where^c (in the sequel) they crucified Him, and with Him others^d, two here and (two) there, and in the midst Jesus. Pilate also (before they left the Prætorium, declared the supposed political offence for which He suffered, and) wrote a title, and placed it upon the cross. And it was written, "Jesus of Nazareth the King of the Jews." (This was the original inscription which arrived at Calvary as proved by the evidence of St. John, who says,) Many of the Jews read this title; because the place where Jesus was crucified was near to the city; and it was written in Hebrew, Greek, and Latin (so as to be read by all. Hebrew for the people, Greek for men of education, Latin the language of the government). The chief priests therefore of the Jews (whilst in Jerusalem) said to Pilate, "Do not write, 'The King of the Jews;' but that He said, 'I am King of the Jews.'" Pilate answered, "What I have written, I have written." (He refused to alter his own writing. He had however delivered Jesus

¹ John xix. 16.^a App. 239.^b eis.^c ὄρυ.^d App. 247.

to their pleasure, and they afterwards made the change they desired.)

As they² were leading Him away and were coming³ out (of the city, it was quite evident that Jesus was unable to perform the usual task of a man led to be crucified, and to carry His own cross) they found a man of Cyrene, Simon by name, and having laid⁴ hold upon him, they⁵ impress⁶ Simon into their service [as he was⁶ passing by coming⁷ from the country, the father⁸ of Alexander and Rufus], in order that he should take⁹ up the cross. (For Jesus being faint and weary had one end on His shoulder, whilst the other rested on the ground.) They placed⁹ the cross upon Simon that he might bear⁸ (the end of) it behind¹ Jesus.

There followed Him also a great multitude of the people¹ (who by this time had heard what had been done in the night, laity, persons who attended the feast and heard Him gladly, not the mob of Jerusalem who had joined with the rulers in demanding His crucifixion), and of women who (seeing His oppressed condition) were both beating their breasts and lamenting Him. But (when the mournful procession halted on account of His

² Luke xxiii. 26. ³ Matt. xxvii. 32. ⁴ Luke xxiii. 26.

⁵ Mark xv. 21. Luke xxiii. 26. ⁶ ἡγγάρευσαν.

⁷ Mark xv. 21. ⁸ Mark xv. 21. Luke xxiii. 26.

⁹ Mark xv. 21. ¹ ὀρη.

⁸ Luke xxiii. 26. ⁹ φέρειν. App. 240.

¹ ὀπισθεν. ¹ λαοῦ.

fatigue,) Jesus (still mindful of the tears He had Himself shed over the fate of Jerusalem) turned to them and said, "Daughters of Jerusalem, do not weep for Me. But (if they wept at all) do you weep for yourselves and for your children. Because lo, the days are coming (upon them), in which they shall say, 'Blessed are the barren, and they who have borne no children.' Then shall they begin to speak to the mountains, 'Fall on us;' and to the hills, 'Cover us.' Because if in the green^k tree they do these things (in Him who was full of virtue and goodness), when in the dry, what shall be done?" (That is, in abandoned men, after that the presence of God and of Christ has departed wholly and finally from Jerusalem.)

Other two also, malefactors (political offenders and accomplices of Barabbas), were led out to be put to death with Him; and when (after this address) they (the procession) departed, (His weakness became more evident, consequently) they¹ bear¹ (or support) Jesus to the place Golgotha, which is called² Cranion, and is, when interpreted³, the place of a skull. And (as they went) they were giving Him to drink (from time to time) wine medicated^m with myrrh (a tonic), but He did not receive it. (Thus Jesus toiled up

^k Ezekiel xx. 47. The righteous who employ grace received. Ps. i. 3. Jude 12. App. 241.

¹ Mark xv. 22. ¹ φέρουσιν. App. 240.

² Luke xxiii. 33. ² Mark xv. 22. ^m ἐσμυρτισμένον.

the hill of Calvary beneath the burden of human guilt, and bowed down by human infirmity.)

When ⁴ they had arrived at the place called Golgotha, which is called the place of a skull, they gave ^a Him to drink (the stupifying draught usually given to criminals before execution) vinegar mingled with gall. Which, after tasting, He would not drink (in order to stupify His senses or alleviate His sufferings). There ⁵ they (to whom He had been delivered) crucified ^o Him and the malefactors, one on His right hand, and the other on His left. Jesus (then) said, "Father, forgive them; for they know not what they are doing." (They were casting out the One most Holy amongst the off-scourings of the earth.)

Chapter cliii.

The Division of the Garments, and the Provision Jesus made for His Mother.

(OF the manner in which Jesus was placed upon the accursed tree, no one of the witnesses attempts to give a description. The disciples then present, and the other followers of Jesus who were at that time with Him, and who confessed

⁴ Matt. xxvii. 33.

⁵ Luke xxiii. 33.

^a App. 242.

^o App. 243.

Him to be the Son of God, no doubt had turned aside or veiled their faces from so terrible a sight. The four Evangelists however all describe the subsequent division of His garments.) The soldiers¹ therefore, when they had crucified² Jesus, took³ His garments, divided⁴ them and made⁵ four parts, to each soldier a part, casting⁶ lots upon them, what⁷ (part) each^b should take. And (they took) the coat^c (which distinguished Him as prophet or teacher, like the "Mantle" of Elijah); now the coat was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be." In order that the Scripture might be fulfilled which was spoken^d by the prophet, saying, "They parted¹ My garments among themselves, and for My vesture they cast lots." Thus² did the soldiers; and sitting³ down they were watching Him there.

(Before however the reviling mob had assembled round the cross) there⁴ was standing by the cross of Jesus, His mother^c (through whose soul a

¹ John xix. 23.

² Matt. xxvii. 35. Mark xv. 24. John xix. 23.

³ John xix. 23.

⁴ Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 34.

⁵ John xix. 23.

⁶ Matt. xxvii. 35. Mark xv. 24. Luke xxiii. 34.

⁷ App. 244.

¹ Mark xv. 24.

^b τῷ τῷ

² John xix. 23.

³ Matt. xxvii. 35.

⁴ Matt. xxvii. 35.

John xix. 24.

¹ John xix. 24.

² Matt. xxvii. 36.

⁴ John xix. 25.

^c App. 245.

sword^b was passing), and His mother's sister^c (Salome), Mary the wife of Cleopas, and Mary Magdalene. When Jesus perceived His mother, and the disciple standing by whom He loved, He said to His mother, "Woman (matron), lo, your son!" Then to the disciple He said, "Lo, your mother!" And from that hour^e the disciple took her to his own home (in order that her maternal feelings might be spared further distress from the mockery which ensued. Consequently St. John was absent three or more hours from the scene of the crucifixion, and not hearing the mockery does not record the revilings which shortly commenced. Jesus even upon the cross had a work to perform. Of this He had already accomplished two points, the forgiveness of His murderers, and the temporal provision for His mother. There remained the opening of Paradise to the penitent; the manifestation of His own death pang, a death as real as that of other men; the complete fulfilment of prophecy; the announcement that all was "finished;" and lastly a preparation for His resurrection, in the safe custody of His spirit during death, and the breathing out of that spirit, which last act left the body lifeless on the cross, and dismissed the soul into Paradise.)

^b Luke ii. 35.

^c App. 75, sec. 4.

^e ὥρας.

Chapter clib.

The Inscription placed upon the Cross, the Crucifixion of two Thieves, and the Mockery of Jesus.

AND it was ¹ the third hour (of the day) when they (to whom He had been delivered) crucified Him (and His blood began to flow. The hour is particularized to show that it accorded with the hour at which the blood of the Paschal lambs began to be poured upon the altar by the Jewish party). There was a written title of His accusation (or sentence of indictment), "The King of the Jews." For they ² (took from the cross what Pilate had written and) placed up over His head His accusation in writing, "This is Jesus, the King of the Jews." (The Sanhedrim were unwilling that Pilate's inscription in Hebrew, Greek, and Latin should remain, and as yet no other had been agreed upon in the court of the Sanhedrim; they who crucified Him therefore put up provisionally an inscription written as appears in the sequel, in Greek only, since it was not generally understood by the people, who did not allude to it in their derision of Him, but at first derided His Divine Sonship, on account of His claim for which the Jews originally declared Him worthy to die.)

¹ Mark xv. 25.

² Matt. xxvii. 37.

Then (since this was the day for general executions) they (who had charge of them) crucify^a with Him two thieves^a (who now arrived with the usual mob), one on the right hand, and the other on the left. And the Scripture^c was fulfilled, which says, "He was reckoned with the lawless^b."

(The ridicule which now began had reference to the false evidence before the Sanhedrim, and not to the inscription^c upon the cross, which being in Greek was unintelligible to the mass of the people. For) they^d who were passing by blasphemed Him, wagging their heads and saying, "Alas, destroyer, as You are, of the shrine^d (of God), and the builder of it in three days, save Yourself. If^e You are the Son of God, come^e down from the cross." In like manner also the chief priests, making sport among themselves with the Scribes and elders (that is, the Sanhedrim or a great part thereof, who now arrived with the authorized correction of Pilate's inscription), said, "Others He saved; is He not able to save Himself? Let^f the Christ, the King of Israel, now come down from the cross, that we may perceive and believe. If He^g be the King of Israel, let Him now come down from the cross, and we will believe in Him." (They utter the very words that David had written as

^a Matt. xxvii. 38. Mark xv. 27.

^a App. 246.

^c Mark xv. 28.

^b ἀνόμων.

^c App. 248.

^d Matt. xxvii. 39. Mark xv. 29.

^d ναοῦ.

^e Matt. xxvii. 40.

^e Matt. xxvii. 40.

Mark xv. 30.

^f Mark xv. 32.

^f Matt. xxvii. 42.

prophetically descriptive of this hour,) “He trusted upon God; let Him now deliver Him, if He will have Him; for He said, ‘I am the Son God.’” After the same manner also the (two) thieves who were crucified¹ with Him (took up the feelings of His persecutors and) upbraided Him.

The people² (who attended this execution of criminals) stood looking on; and even the rulers (the officers who attended the execution of ordinary criminals) together with them insulted Him, saying, “Others He saved; let Him save Himself, if this Man is the Christ, the elect of God.” The soldiers also (who were watching the political offenders, and now taking their midday meal) made sport of Him, coming to Him and offering Him vinegar (or their sour wine; and now being able to read the inscription), said, “If You are the King of the Jews, save Yourself.” (For now) there was an inscription (not over*, but) upon[†] Him written in letters of Greek, Latin, and Hebrew, “This is the King of the Jews.” (“Jesus of Nazareth” had been omitted by the Sanhedrim from Pilate’s inscription, lest the recognition of Him by the multitudes who had followed from Galilee and Peræa, should cause an uproar among the people on the feast day. Thus the chief priests, the Scribes, the elders, the soldiers, the people, the whole world rejoiced and

¹ Matt. xxvii. 44. Mark xv. 32.

² Luke xxiii. 35.

* ἐπάνω τῆς κεφαλῆς αὐτοῦ, Matt. xxvii. 37. [†] ἐπ’ αὐτοῦ. App. 248.

made sport over the death of Jesus, the world's Benefactor, according to His own word, "You shall be sorrowful, but the world will rejoice." The scene of Calvary as contrasted with the scenes of the Temple is accounted for by the fact that His followers in the Temple on former days had been on Thursday preparing for, and in the evening eating the Passover, and were not generally conscious that He had been made prisoner at midnight, tried, condemned, and crucified by nine o'clock the next morning. The people now about the cross were the mob of Jerusalem who had come to the general execution, and never had received Him, but had said, "As to this Man, we know whence He is *.")

One^a of the (political) malefactors, whilst he hung upon the cross, blasphemed Him, saying, "If You are the Christ, save Yourself and us." But the other^b (to whom the character and teaching of Jesus were not unknown) in reply (to the term "us") rebuked him, saying, "Do not even you fear God, since you are under the same sentence? And we indeed justly, for we receive the deserts of what we have done (in the tumult), but this Man has done nothing out of order." Then he (having repented of the political offence he had committed in seeking like Peter to forward the temporal kingdom of Jesus by the sword, and inspired with a sense of pardon upon his repen-

* John vii. 27.

^a Luke xxiii. 39.

^b App. 249.

tant soul, feeling even under these most adverse circumstances the strength of an irrepressible faith that Jesus was He who was redeeming Israel), said to Jesus, "Lord, remember me whenever You come in Your kingdom." (The malefactor clearly had heard of and believed in a resurrection of the dead, and the future advent of Jesus in His kingdom of glory. Jesus therefore taking him as He usually took men upon their own ground not only admitted his discipleship, but further revealed to him not only the intermediate state of the departed, but also the fitness of the man himself for glory,) and He replied, "Amen (assuredly), I tell you, To-day shall you be with Me in Paradise," (the place allotted to the faithful. How true an exemplification of the law of the kingdom, "There shall be two together; one shall be taken, and the other left!" And also of the law, "To¹ him that hath, shall be given." This man appears to have erred in seeking to promote by political movements the kingdom which had come nigh unto him, but in the last hour that kingdom was found to be "within" him, and he an inheritor of the life of eons.)

By this time it was hard upon the sixth hour (when Jesus Himself in the midst of bitter reproach from His fellows, undertook to dispense mercy to the soul of a repentant man. He had beforetime forgiven sins to men in this life, but

¹ Luke xix. 26.

He now distributed the rewards of faith and obedience in a future state; an evidence that all power in heaven and earth had been given to Him, though He was upon the cross).

Chapter clb.

The Darkness at the Sixth Hour, and the Death of Jesus.

WHEN¹ the sixth hour had arrived, darkness² came over all the land to the ninth hour; and³ the sun was darkened. (During the three hours of darkness nothing appears to have been done by the enemies of Jesus. The darkness was intense and felt by all. It was a symbol too truly representing the state of the Jewish mind, "upon whose hearts the veil remains unto this day." The darkness prevented the Jews from proceeding to eat the Passover, as they had proposed, between the eighth and ninth hours. It also enabled Jesus unmolested and in quiet to approach that hour in which death painfully presented itself to Him as a desertion of His God. The words which expressed His death agony are recorded, for) about⁴ the ninth hour (as the darkness passed away), Jesus cried with a loud voice, "Eli, Eli, lama sabach-

¹ Matt. xxvii. 45. Mark xv. 33.

² Matt. xxvii. 45. Mark xv. 33. Luke xxiii. 44.

³ Luke xxiii. 45. ⁴ Matt. xxvii. 46. Mark xv. 34.

thani? My God, My God, wherefore hast^a Thou forsaken Me?" (Words of high doctrinal import, showing how death presented itself to Jesus. For He, both God and man in one Person, met death in the form of the desertion of His God. The Church in her Creed speaks of the Person of Christ on this wise, "As the reasonable soul and human flesh is one man," of which the flesh is capable of desertion by the soul at death, though they be eternally affianced in the same person, "so God and man is one Christ," in whom the manhood has been eternally taken into Godhead, but still on earth is subject to death in the temporary desertion of God.)

When some who stood there heard (the exclamation of Jesus), they (misunderstood it and) said, "This Man calls for Elias." But one of them ran and took a sponge, and filled it with vinegar (or sour wine), and put it upon a reed, and was in the act of giving Him to drink, when^b the rest said, "Let Him alone, let us see whether Elias comes for the purpose of saving Him." He (concurring) said^c, "Let alone, let us see if Elias comes to take Him down." After^d this; Jesus (with the parched lips of a dying man) knowing that all things had been already accomplished, in order that the Scripture ("When I was thirsty they gave Me vinegar to drink") might

^a εἰς τί με ἐγκατέλιπες; App. 251.

^b Mark xv. 36.

^c Matt. xxvii. 49.

^d John xix. 28.

be complete^b, says, "I thirst." Now a vessel was lying there full of vinegar (or sour wine), and they (the friends of Jesus who stood by, for the darkness had driven His enemies away) put a sponge filled with vinegar upon hyssop (the herb with which the blood of the Paschal lamb at its institution was sprinkled upon the door-posts of the Israelites in Egypt), and conveyed it to His mouth. When therefore Jesus (the Lamb of God) had received the vinegar (and the hyssop), He said, "It is finished." (All had been done, the sacrifice of Atonement was complete and perfect.) And the veil^c of the shrine (in the Temple) was rent in the midst, (a sign that the presence of God would be no longer manifested in the Holy of Holies, where He had long placed His Name.) And having^d (in the pains of death) called out with a loud voice, Jesus said, "Father, in Thy hands I will commend^e My spirit." And after saying these words, He bowed^f His head and gave^g up His spirit. And Jesus^h having again cried with a loud voice, let goⁱ His spirit, and whilst^j uttering a loud voice He breathed^k it out. (Thus of His own will through the Eternal Spirit, Jesus laid down His life, having been made perfect through suffering.)

^b τελειωθῆ.^c Luke xxiii. 46.^d παρέδωκε.^e Mark xv. 37.^f Luke xxiii. 45.^g παραθήσομαι.^h Matt. xxvii. 50.ⁱ Luke xxiii. 46.^j App. 250.^k John xix. 30.^l ἔφηκε.^m ἐξέπνευσεν.

When^a lo, the veil^b of the shrine (of the Temple which already was “rent” when His death pang began) was (now that the pang was over) rent in twain from the top to the bottom, the earth^c quaked, the rocks were rent, and the graves were opened, and (the result was that) after His resurrection many bodies of the saints^d which slept, arose and came out of the graves, and entered into the holy city, and became visible to many. (It does not appear whether afterwards they left the earth with their ascending Lord, the first-fruits of His victory over the grave, or are still employed here below as the guardian angels of faithful men who always “behold the face” of their Father in heaven.) And when^e the centurion, who stood over against Him, saw^f what took^g place, that^h having thus cried out, He breathed out His spirit, he glorifiedⁱ God, saying, “Truly this Man was righteous;” and when the centurion^j and the men with him, watching Jesus, perceived the earthquake, and what took place, they feared greatly, saying, “Truly this Man was Son of God.” (He made the confession which Pilate, his fellow-heathen, was unable to arrive at. Thus all parties, except His own disciples who had the most intimate knowledge of His goodness, testified

^a Matt. xxvii. 51. Mark xv. 38.^b App. 249.^c Matt. xxvii. 51. ^d App. 254.^e Mark xv. 39.^f Mark xv. 39. Luke xxiii. 47.^g Luke xxiii. 47.^h Mark xv. 39.ⁱ Luke xxiii. 47.^j Matt. xxvii. 54.

to the innocence of Jesus of Nazareth. Both Herod and Pontius Pilate, the wife of Pilate, the despairing Judas, the malefactor upon the cross, and moreover the centurion who was the witness of His last moments, were all alike convinced of His innocence and affirmed it.) And all⁴ the multitudes who had come together for this spectacle (of an execution of criminals), and beheld what had taken place (in His case), beat their breasts and returned. But all His acquaintance stood at a distance, and women who had followed together with Him from Galilee (stood) beholding these things. For⁵ many women were there looking on from a distance, who⁶ had followed Jesus from Galilee, ministering to Him (on the way and at Jerusalem). Among⁷ whom (after Mary His mother had been removed by St. John) were Mary Magdalene, and Mary the mother of James^k the less and Joses (who was the widow of Alphæus, the brother of Joseph), and Salome⁸ the mother⁹ of Zebedee's children (John and James and the sister of Mary the mother of Jesus), who also¹, when He was in Galilee, were in the habit of following Him and ministering to Him, and many other women who had come up together with Him to Jerusalem. (Thus all who knew Him

⁴ Luke xxiii. 48.⁵ Matt. xxvii. 55. Mark xv. 40.⁶ Matt. xxvii. 55.⁷ Matt. xxvii. 56. Mark xv. 40.^k App. 75.⁸ Mark xv. 40.⁹ Matt. xxvii. 56.¹ Mark xv. 41.

were dismayed at the result, although He had so constantly warned them of it, that the Evangelists even in their fragmentary records have mentioned the announcement of His death and sufferings no less than ¹ nine times.

Jesus of Nazareth is dead^m. In dying He placed His spirit in the hands of the Father, ready for the hour of His resurrection; His soul has gone to the place of the departed with the soul of the malefactor, but not to remain there unemployed; for though “dead² in flesh, He was made alive in spirit, and set out to preach to the spirits in prison;” and His body, like other bodies, helplessly awaits its burial. He, the great High Priest, has sacrificed Himself, the true Paschal Lamb. For in consequence of the darkness and other fearful phenomena from the sixth to the ninth hour (three o’clock), the sacrifice of Paschal lambs was suspended. The Jewish Passover appointed to be eaten at half-past two appears to have been deferred, or its ceremonial neglected. The type gave place to the reality. Thus the manhood of Jesus, after the sacrifice on the cross, became located in three several places: awaiting the resurrection hour, His body in the tomb, His soul in Paradise, and His spiritⁿ in the hands of the Father).

¹ App. 158.

² 1 Pet. iii. 19.

^m App. 252.

ⁿ App. 251.

Chapter cxi.

The Burial of Jesus of Nazareth.

THE Jews¹ (according to the testimony of St. John, who had by this time returned to Calvary), because it was (past the ninth hour, and) the preparation (for the Sabbath had commenced), in order that the bodies might not remain on the cross on the Sabbath day, for the day of that Sabbath was a high day, (that is, both a feast day and a Sabbath,) requested Pilate that their legs might be broken, and that they might be taken away. Then came (by order of Pilate, a band of soldiers, or a message to) the soldiers (who were watching, delivered probably by some of Herod's council, among whom appears in the sequel to have been Joseph of Arimathæa) and brake the legs of the first, and of the other which was crucified^a with him, (that is, of the two who were on the near side as they approached.) But when they (who brake the legs) at length came to Jesus (who was third of the five), and perceived that He was dead already, they brake^b not His legs; but one of the soldiers (who was passing by Him towards the other two) with a spear pierced His side, and forthwith came there out

¹ John xix. 31.^a *συσταυρωθέντος*, sing. num.^b App. 247.

blood and water, (emblems of the two sacraments Jesus had instituted. For from the side of the first Adam when asleep came, by means of a rib, Eve, the mother of all flesh, so from the side of the second Adam, when asleep in death, came by water and blood the Church, the spiritual mother of us all.)

He who beheld it gave evidence, and his evidence is verified, and he knows that he speaks the truth, that you might believe. (St. John makes the belief of this fact which marks the origin of the sacraments of the Church, to be a matter of the greatest importance.) These things took place in order that the Scriptures might be fulfilled, "A bone of Him shall not be broken." And again another Scripture says, "They shall look on Him whom they pierced."

(Whether the soldiers themselves took down the bodies of the men whose legs they broke, is not recorded; but, from some reason known to Joseph, they appear to have left the body of Jesus on the cross until he had gone to Pilate, and had asked permission himself to take^c it down.)

After² these things, when the evening³ (the interval between the ninth and the twelfth hour) had by this time arrived, since⁴ it was the preparation, which is the day before the Sabbath, lo,

^c καθελών.

² Matt. xxvii. 57. Mark xv. 42.

³ John xix. 38.

⁴ Mark xv. 42.

there came a man⁵ by name Joseph⁶ of Arimathea, a city of the Jews (Ramah), a rich⁷ man, and an honourable⁸ councillor (of Pilate⁹), a good⁹ and just man. For he had taken no part in the design of the Jews or its accomplishment, who¹ also himself was expecting the kingdom of God, and was² a disciple of Jesus, but secretly³ for fear of the Jews. He (nevertheless) made⁴ himself bold⁵, approached⁵, and went⁶ in before⁷ Pilate, begged the body of Jesus, and requested⁸ him that he might take it (for burial). But⁹ Pilate wondered if He were already dead; and having sent for the centurion (who had broken the legs of the others), he questioned him if Jesus had been some time dead. And when he had ascertained from the centurion, he conferred¹ the body upon Joseph, and allowed¹ him to take it.

Then² Pilate commanded that the body should be given to him. When (therefore) Joseph had bought³ fine linen, and had taken⁴ the body

⁵ Luke xxiii. 50.

⁶ Matt. xxvii. 57. Mark xv. 43. Luke xxiii. 50. John xix. 38.

⁷ Matt. xxvii. 57.

⁸ Mark xv. 43. Luke xxiii. 50.

⁹ App. 275.

¹ Luke xxiii. 50.

² Mark xv. 43. Luke xxiii. 51.

³ Matt. xxvii. 57. John xix. 38.

⁴ John xix. 38.

⁵ Mark xv. 43. ⁶ τολμήσας.

⁷ Matt. xxvii. 58. Luke xxiii. 52.

⁸ Mark xv. 43.

⁹ Matt. xxvii. 58. Mark xv. 43. Luke xxiii. 52.

¹ John xix. 38.

² Mark xv. 44.

³ ἰδωρήσατο.

⁴ John xix. 38.

⁵ Matt. xxvii. 58.

⁶ Mark xv. 46.

⁷ Mark xv. 46. Luke xxiii. 53.

⁸ καθελών.

down (from the cross), he took^h it and wrapped^e it in clean linen, and (after preparation) came⁷ and tookⁱ up (for burial) the body of Jesus, and Nicodemus also arrived^k, who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about one hundred pounds' weight. They took^e therefore the body of Jesus (as it was in the linen), and bound it in grave clothes with the spices, as it is the manner of the Jews to entomb (dead bodies). Now in the place where He was crucified there was a garden, and in the garden a new sepulchre wherein no one yet had been placed. And Joseph⁸ placed the body in (this) his own new tomb, which he had hewn in the rock, a rocky⁹ sepulchre where as yet no one was lying. There¹ they laid Jesus on account of the preparation of the Jews, because the sepulchre was close at hand. Joseph² rolled a great stone upon the door of the sepulchre, and departed³. Mary⁴ Magdalene and the other Mary the mother⁵ of Joses were⁶ there sitting⁷ (outside the garden, on the other side of the slope) over against the tomb (which was hewn out in the perpendicular rock), and were⁸ looking on (to

^h Matt. xxvii. 59.

^h λαβών. App. 253.

^e Matt. xxvii. 59. Mark xv. 46. Luke xxiii. 53.

⁷ John xix. 38.

ⁱ ἦρε.

^k ἦλθε.

⁸ Matt. xxvii. 60. Mark xv. 46.

⁸ Luke xxiii. 53.

¹ John xix. 42.

² Matt. xxvii. 60. Mark xv. 46.

³ Matt. xxvii. 60.

⁴ Matt. xxvii. 61. Mark xv. 47.

⁵ Mark xv. 47.

⁶ Matt. xxvii. 61.

⁷ Matt. xxvii. 61.

⁸ Mark xv. 47.

see) where He was laid, (but did not come near to look into the sepulchre itself.) It was^o the preparation day; and the Sabbath began to brighten¹ (with the lamps and torches with which the Jews in the evening ushered in the succeeding day).

But the women, who had come with Him from Galilee (Joanna, Salome, and others), followed down (into the garden) and saw the sepulchre, and how His body was placed, and they (with Joanna) returned and prepared spices and ointments (that night), and rested the Sabbath day according to the commandment.

But on¹ the morrow, which is after the preparation, (that is, as soon as the Sabbath commenced in the evening after the twelfth hour,) the chief priests and Pharisees came together to Pilate, and said, "Sir, we remember that Deceiver said, whilst living, 'After three days I rise again.' Command therefore that the sepulchre be made sure (from the present time) until the third day, lest His disciples come by night and steal Him away, and say to the people, 'He is risen from the dead,' so the last deceit shall be worse than the first," (namely, His claim to be the Son of God.) Pilate replied, "You have a watch" (the band of soldiers he had placed at their disposal when he delivered Jesus to be crucified), "withdraw, make it as sure as you know how." And

^o Luke xxiii. 54.

¹ ἐπίφωσκε.

¹ Matt. xxvii. 62.

they set out and made the sepulchre safe by sealing^m the stone and setting a watch. (Thus the death and the burial of Jesus of Nazareth were universally acknowledged to be facts both by friends and foes; and the possibility of even a suspicion of deceit in His resurrection was effectually precluded. None of the followers of Jesus appear to have remembered that He had so often promised to rise again, in fact that He seldom spoke of His death without also annexing thereto some intimation of His resurrection. The mind of His followers is expressed in the words, "We hoped that it had been He that should have redeemed Israel." But their hope was gone. The Jews on the contrary felt that the words of Jesus were full of import, they could not forget them; their mind is thus expressed, "That Deceiver" said when alive, 'After three days I rise again.'") They expected to hear or see something more of Jesus of Nazareth. Such the state of things on earth, whilst Jesus is Himself "in Paradise," or preaching "to the souls in prison.")

^m App. 254.

ⁿ Beelzebub, as they called Him. The fly-god, the great deceiving fly. "The prince of the dæmons."

Chapter clbii.

Jesus rises from the Tomb about the time of Cock-crowing, and an Angel is sent to roll away the Stone, in order that those who visit it may see that His Body is not there.

WHEN¹ the Sabbath was over^a (Saturday evening), Mary Magdalene, and Mary the mother of James, and Salome (all of whom probably spent this where they had spent the previous Sabbath, namely, at Bethany), bought spices and ointment, in order that they might come and anoint Jesus very early^b in the morning of the first day of the week. And in² the first^c watch of the night after the Sabbath, when the torches^d were lighted for the first³ day of the week, Mary Magdalene⁴ and the other Mary (after they had assisted Salome in making the purchase, and left her to prepare the spices) arrived (at the garden) to view the sepulchre (which they had not seen, with the women^e, Salome and others, on the Friday evening. Such was their love, that immediately the Sabbath was over they laboured for Jesus the Crucified. They appear however to have had no

¹ Mark xvi. 1.^a διαγενομένου.^b λίαν πρωτ.² Matt. xxviii. 1.^c ὁψὲ σαββάτων.^d τῇ ἐπιφωσκούσῃ εἰς. App. 276. John xx. 1.^e Matt. xxviii. 1. Luke xxiv. 1.⁴ Matt. xxviii. 1.⁵ Mark xv. 47. Luke xxiii. 55.

faith in what He said about seeing them again, or about His rising from the dead.

Whether the guard had permitted them to approach the tomb, and see the seal upon the stone before Jesus rose, does not appear. But whilst they were in the garden some time after midnight,) lo, a great earthquake came on (and alarmed them, the cause of the earthquake is thus explained). For an angel of the Lord descended from heaven, and came (to the tomb) and rolled^f back the stone from the door, and sat upon it. His appearance was like lightning, and his raiment white as snow. For fear of him the keepers quaked, and became as dead (and consequently for the future were unable to molest those who came. Mary Magdalene, and Mary the mother of James, appear through alarm or other cause to have parted company about the time of the earthquake, so that) Mary^g Magdalene^h in the morning^a watch, whilst it was yet dark (during the hours of darkness, but in the light of the moon), comes to the sepulchre (alone, being more bold than her companion), and sees that the stone had been raisedⁱ from the (entrance^k to the) sepulchre, (but has not power to see the angel sitting upon it, for she had not at that time the requisite faith conjoined with love,) she runs and comes to Simon Peter and to (John) the other disciple whom

^f App. 256.

^g πρωτ.

^h John xx. 1.

ⁱ ἡρμένον.

^j App. 256.

^k ἐκ.

Jesus loved (at his house in Jerusalem); and says to them, "They have taken the Lord out of the sepulchre, and we" (she and the other Mary with whom she had probably spoken as she left the garden, and who probably intended to await her return) "know not where they have laid Him."

(In the interim during the absence of Mary Magdalene) in the⁶ deep¹ twilight, they (the women who came with Him from Galilee with Joanna, an entirely different party from the women with Mary Magdalene at Bethany) arrived at the sepulchre bringing the spices they had prepared (on the Friday evening) and some others with them (namely, of the party of Cleopas), and they found the stone rolled away from the sepulchre. Then the angel⁷ (who was sitting upon the stone, and now apparently talking to the other Mary, who, in consequence of what Mary Magdalene had told her upon leaving the garden, had gone up to the tomb) answered^m (their inquiries) and said to the womenⁿ, "Do not you fear (as the keepers), for I know that you are seeking Jesus who was crucified. He is not here, for He has risen as He said. Come and see the place where the Lord was lying, and set out in haste and tell His disciples that He has risen from the dead, and lo, He goes before you into Galilee (as the Shepherd of His sheep). There

⁶ Luke xxiv. 1.

¹ ὄρθρον βαθείας.

⁷ Matt. xxviii. 5.

^m ἀποκριθεὶς. App. 259.

ⁿ App. 258.

shall you see Him. Lo, I have told you." (Upon this invitation of the angel these women, together with the "other Mary" as appears in the sequel, approach the sepulchre;) they entered^a and found not the Body of the Lord Jesus; and it came to pass whilst they were much perplexed about it, lo, two^o men stood over against them in garments bright as lightning. Whilst they were afraid, and bowed down their faces to the earth, they (the angels) said to them, "Why seek Him who is alive among the dead? He is not here, but has risen. Remember how He talked to you whilst yet in Galilee, saying, That the Son of Man ought to be delivered (by His own people) into the hands of sinful men (Gentiles), and be crucified, and on the third day rise again." And they remembered the sayings of Jesus, and returned from the sepulchre, and departed^o in haste with fear and great joy, and ran to report to His disciples (believing that He was risen. These women were the first persons to believe in the resurrection and to deliver their report. In returning however they divided themselves into two parties. One party, namely, Joanna and the other Mary, with their companions, went to the Apostles, but they who were of the party of Cleopas went aside, before Jesus appeared, to tell at their own home what they had seen and heard at the tomb.

^a Luke xxiv. 3.^o App. 261.^o Matt. xxviii. 8.

We cannot follow either party on their way at present, for by this time Peter and John^p with Mary Magdalene are approaching the sepulchre by another path. For as soon as Mary Magdalene arrived at the house of John) Peter¹ went forth, and the other disciple (John), and were coming to the sepulchre; they two were running together, but the other disciple outran Peter, and arrived first at the sepulchre, and upon stooping down he saw the linen clothes lying; he however (having been present at the entombment, was acquainted with the interior, and) went not in. Then comes Simon Peter following him, and went into the sepulchre, and surveys the linen clothes lying, and the napkin, that was on His head, not lying with the linen clothes, but apart rolled together by itself. Then the other disciple who came first to the sepulchre, also went in and perceived and believed (that the Body was not there, but he was not persuaded of the resurrection of Jesus). For as yet they knew not the Scriptures that He must (in order to complete His mission on earth) rise from the dead. (They had no spiritual power through faith, and therefore could neither discern spiritual things about Jesus, nor yet see even the forms of the angels^p.) Then the disciples went back again each to his own home^q, (and Peter does not again appear in company with John.)

^p App. 260.¹ John xx. 3.^q *ἐαυτοῖς*.

Chapter clbiii.

Jesus appears to Mary Magdalene and the other Women.

MARY¹ (bound by love to Jesus) remained standing without at the sepulchre weeping; and as she wept, she stooped down at (the entrance to) the sepulchre, and looks upon the two angels^a in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain, who (without being recognized by her as angels) say to her, "Woman, why do you weep?" She replied, "Because they have taken away my Lord, and I know not where they have laid Him." Having thus spoken, she turned back (from the sepulchre), and looks upon Jesus standing, but (as from want of the power of spiritual vision she had not discerned the angels, so) she knew not that it was Jesus. Jesus said to her, "Woman, why do you weep? Whom do you seek?" She, supposing that it was the gardener, replied, "Sir, if you have carried Him off, tell me where you have put Him, and I will take Him." Jesus said (in His usual tone of voice), "Mary." She turned herself and replies, "Rabboni, dear Teacher," (and put forth her hand as she used to do to touch Him.) Jesus

¹ John xx. 11.^a App. 262.

said, "Touch^b Me not" (as a means of grace and blessing). "For I am not yet ascended to the Father (to receive gifts for men). But set out to My brethren and tell them, 'I ascend to My Father and your Father, My God and your God.'" Mary Magdalene comes to tell the disciples that she had seen the Lord, and that He had spoken these things unto her.

But whilst² they (namely, the other Mary, Joanna, and her companions) were on the way to tell His disciples, lo, Jesus met^c them, and said, "Hail." Then they (since they had the power of faith to recognize Him, and to believe that He was risen) approached Him, and laid hold^d of Him by the feet, and worshipped Him^e. Then Jesus said to them, "Be not alarmed, withdraw and tell My brethren in order that they may depart into Galilee, and there shall they see Me." (This direction, though received in messages both from the angel and from Jesus Himself, the disciples, who as yet had no faith in His resurrection, did not at present obey.)

^b ἅπτοιν. App. 263.

^c App. 264.

^e αὐτῷ, dative. App. 22, sec. 3.

² Matt. xxviii. 9.

^d ἐκράτησαν.

Chapter clix.

The Guard return to the City . . . . .	643

WHILST¹ they (the women) were going (to tell the disciples), lo, some of the watch came into the city, and showed the chief priests all that had come to pass, who, after they had assembled with the elders (in the Sanhedrim), and had taken counsel, gave a large sum of money to the soldiers, saying, "Tell (it abroad) that His disciples came by night, and stole Him away while we were sleeping. And should this come to a hearing^a before the Governor, we will appease him and exonerate you." So they took the money, and did as they had been taught. This report has been spread abroad among the Jews until this day, (namely, when St. Matthew wrote his Gospel. The Jewish party, even after the death of Jesus, went heart and hand with Satan in his attempts to thwart the mission of the Redeemer.

By this time the message to the Apostles had been delivered. For the women who had returned from the tomb) told² all these things to the eleven and all the rest. They were Mary Magdalene, and Joanna, and Mary the mother of

¹ Matt. xxviii. 11. ^a ἀκουσθῆναι ἐνί. ² Luke xxiv. 9.

James, and the rest who abode with them, (but not Salome and her party; mark the accuracy of the author,) who told these things to the Apostles; but their sayings appeared to them as mere chatter^b, and they disbelieved them (the women who had seen Him).

In consequence however of these reiterated reports) Peter (who was now at his own home) arose and ran (again) to the sepulchre (hoping that he also might see the angels, or the Lord Himself), but stooping down he saw the linen clothes (as before) laid by themselves, and went back to his own home^c, wondering at what was come to pass.

Chapter clx.

The Visit of a party of Women to the Sepulchre, who neither obeyed the directions of the Angels, nor saw Jesus.

(SALOME and her party who did not accompany Mary Magdalene and the other Mary, but remained at Bethany to prepare the spices, set forward with the intention of anointing Him; and) come¹ (with some delay, either at Bethany or in passing over the Mount of Olives) to the sepul-

^b λήπος.

^c πρὸς ἐαυτόν.

¹ Mark xvi. 2.

chre after the rising* of the sun, (and after the other women had all departed to tell the Apostles. As they drew near to the garden) they were saying among themselves, "Who shall roll away for us the stone from the door of the sepulchre?" But when they looked up, they saw that the stone had been rolled away, for it was very great (and visible from some distance in the clear daylight). When they entered into the sepulchre they perceived a young man (as they thought him to be) sitting on the right side, clothed in a long white garment, and they were greatly affrighted. (The other angel they saw not.) He said to them, "Be not affrighted; you seek Jesus of Nazareth, who was crucified: He has risen, He is not here; lo, the place where they put Him, (which these women had seen on Friday evening, and were therefore able to recognize.) But withdraw and tell His disciples and Peter that He precedes you into Galilee, there shall your eyes see Him as He said to you." They (without observing the grave clothes, or seeing the second angel) went out in haste and fled from the sepulchre. Trembling and amazement seized upon them, neither told they any thing to any person, for they were alarmed. (These women therefore did not deliver their message either to the disciples or to Peter. For though they had love to come to the sepulchre and to enter, yet they discerned not

* ἀνατείλαντος τοῦ ἡλίου.

that angels were there; and fear so seized upon them that they remained for the time disbelievers in the resurrection.

We come now to a supplement to St. Mark's Gospel written in the Apostolic times, but by another hand, yet so well arranged and introduced, that it is in perfect harmony with the general narrative.) After Jesus had risen in the morning^b watch on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast seven dæmons, but she (finding the Apostles disregarded her message) went and reported to those who had been with Jesus, whilst they were grieving and weeping. (Among these possibly the party of Cleopas, after that he had left for Emmaus, as well as others who were not Apostles.) They also, when they heard that He was alive and had been seen by her, disbelieved.

(On the resurrection morning how truly was the promise fulfilled, "They that seek Me early shall find Me"! But how slow was the soul of the Apostles to entertain a spiritual power in faith and love, whereby they could discern the risen Lord.)

After these things Jesus appeared to two of them (the Apostles) in a strange form (such as they had not seen Him in before) whilst they were walking and going into the country. And

^b *πρωτ.*

they returned and told the rest, but they did not believe even them. (Jesus indeed had no "garments" when He rose from the tomb; He probably appeared in such clothing as suited the several occasions and the visual powers of a fallen nature.)

Chapter clxi.

Jesus appears to some of His Disciples during the Day.

ON the¹ same day (before they had heard that Jesus had been seen by the women), lo, two* of them (one was Cleopas, and the other probably St. Luke) were setting out to the village of Emmaus, distant from Jerusalem not more than sixty stadia (not three hours' journey), and by the way they held converse with each other about all these things which had happened. While they conversed and reasoned, Jesus Himself drew near, and went with them. (These men had the spiritual power to have discerned Him,) but their eyes were (for the present) withholden from recognizing Him. "What are these communications," said He, "which you discuss with one another as you walk, and are of a sorrowful countenance?" One of them, by name Cleopas, replied, "Are You sojourning alone in Jerusalem,

¹ Luke xxiv. 13.

* App. 265.

and (having no friends) have not ascertained what has taken place there in these days?" He inquired, "What things?" They reply, "Those concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to the sentence of death, and have crucified Him. (Pilate does not bear the blame of either the sentence of death or of the execution.) But we were hoping that He was the Person who was on the point of redeeming Israel, (and restoring the throne of His forefather David over all the tribes.) Moreover also this is the third day since these things came to pass. Further, some women of our party (namely, those who left Joanna's party before the Lord appeared) astonished us, who were early at the sepulchre; and not having found His body, came and said that they had seen also a vision of angels, who said that He was alive. Upon which some of those with us went to the sepulchre," (their visit is nowhere else recorded,) "and found it even so as the women told us, but Him they saw not." (These two men believed that the women had seen the angels, and that the angels had sent them a message that Jesus was alive. The women who reported to them had not seen Jesus, consequently the men had no communication to make on this point, either between themselves or to the supposed stranger.)

Jesus then replied to them, "O void of understanding, and slow of heart to believe all that the prophets have spoken! Ought not Christ after having suffered these things to enter into His glory?" Then beginning at Moses and all the prophets, He continued to expound to them from all the Scriptures the things concerning Himself, until they drew near to the village whither they were going, when He made as though He would advance further. But they constrained Him, saying, "Abide with us; for it is towards evening, and the day has declined." (Thus marking the time to be near three o'clock.) He went in apparently for the purpose of remaining with them. And it came to pass, whilst He reclined on the couch (before they ate), He took bread and blessed; and when He had broken it, He gave it to them. Then were their eyes opened, and they recognized Him (who in this manner had been in the habit of commencing meals with them). He however vanished from them, (and transferred Himself elsewhere.)

Upon this they said one to another, "Was not our heart burning within us, while He was talking with us by the way, and while He was opening to us the Scriptures?" Then (after a hasty refreshment) they rose up the same hour and returned to Jerusalem, and (when they arrived about sunset^b they) found the eleven (in consequence of what

^b App. 266.

Peter had been narrating) congregated^c together, and those that were with them, and saying that, "The Lord is risen in truth, and has appeared to Simon." (How late in the day this appearance took place is not mentioned in the records.) Then they (from Emmaus) also recounted the incidents of the journey, and how Jesus was recognized by them in breaking of bread.

Chapter clxii.

The Appearance of Jesus to the Apostles and others assembled together.

WHILST¹ (however) they were talking, (in order to give full effect to Peter's account as well as to the testimony of the two from Emmaus,) Jesus Himself stood in the midst of them, and said, "Peace be unto you." But becoming terrified and affrighted, they supposed they saw a spirit. He inquired, "Why are you troubled? and why do thoughts (of unbelief) arise in your hearts? Behold My hands and My feet, that it is My very Person. Handle Me and see, for a spirit has not flesh and bones as you see Me have." And after so speaking, He showed them His hands and His feet (but not His side).

Whilst they yet believed not for joy, and were wondering, Jesus (in order to quicken their faith

^c συνθροισμένους. App. 267.

¹ Luke xxiv. 36.

that His real person, body and soul, was present) said to them, "Have you here any food?" Then they gave Him a piece of broiled fish, and of a honeycomb, which He took and ate before them (after a supernatural* manner.

Jesus now proceeds to enable these men, as He had taught the two going to Emmaus, to use the Scriptures, so that they might have a full and firm belief in His resurrection). And He said to them, "These are the words I talked to you, while I was yet with you (and which they ought carefully to have remembered), that all things must be fulfilled which have been written in the law of Moses, in the prophets, and in the Psalms, concerning Me."

Then Jesus opened their understanding, that they might comprehend the Scriptures; and added, "Thus it has been written, and thus ought the Christ to suffer, and to rise from the dead on the third day. (It is needful also) that repentance and forgiveness of sins should be preached in His Name among all the Gentiles, beginning at Jerusalem." (The city which had sinned the most had the first offer of pardon.) "You are witnesses of these things." (Jesus now retired again for a time, in order that the Apostles might meditate upon what they had seen and heard, and be prepared from evidence of Scripture for a special visit and communication from Him that same day.)

* App. 268, sec. 2.

Chapter clxiii.

*The First Appearance of Jesus to the Apostles
alone.*

At a later time^{1a} in² the evening on that day, the first day of the week, and when the doors had been barred where the disciples had been assembled together for fear of the Jews (at the usual evening meal), Jesus became^{3b} visible to the eleven whilst reclining at meat, and came⁴ and stood in the midst^c, and said to them, "Peace be to you."

And after saying this, He showed them His hands and His side (not his feet), and upbraided⁵ their unbelief and hardness of heart, because they (the Apostles) had not believed (the testimony of) those who had seen Him after He had risen. (They were also blameable because they had neglected the message to go into Galilee.) In consequence (of this fuller evidence) the Apostles⁶ were glad when they perceived the Lord. (They were now in a more prepared state of mind for the business of their mission.) Therefore said Jesus to them again, "Peace be to you; after the same manner that the Father has sent Me, send I you." And after so saying, He breathed on them (as

¹ Mark xvi. 14.^a ὕστερον.² John xx. 19.³ Mark xvi. 14.^b ἐφανερώθη.⁴ John xx. 19.^c App. 268.⁵ Mark xvi. 14.⁶ John xx. 20.

God breathed on Adam), and said, "Receive the Holy Ghost." (After they had received the gift of this breathing, He proceeded to say,) "Should you (in the power of this gift) forgive the sins of any persons, they have^d been forgiven to them (already in Heaven). Should you retain them, they have been retained" (before the throne of God. This can be said of their successors also, when they are in a like spiritual state, that is, have received and retained the gift offered to them, and are guided thereby.

The ten Apostles, we may suppose, now believed in the risen Lord, and were reinstated by this new gift in the Apostolic office, and obtained an enlarged spiritual capacity). But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples said therefore to him, "We have seen the Lord." But he replied, "Unless I should perceive in His hands the print of the nails, and put my own finger into the print of the nails, and thrust my own hand into His side, I will not believe." (The work of confirming all the Apostles in the faith of the resurrection was not yet accomplished; a sufficient reason why they had not yet all assembled in Galilee to meet their Lord.)

^d ἀφίενται. App. 106.

Chapter clxib.

After Eight Days Jesus appears a Second time, to the Eleven Apostles.

AGAIN¹ after eight days the disciples were within, and Thomas with them. Jesus comes after the doors^a had been barred, and stood in the midst, and said, "Peace be to you." And to Thomas He says, "Reach hither your finger, and perceive My hands; and reach hither your hand, and thrust it into My side: and do not become faithless^b, but faithful^c." (Do not pass from a state of doubt to infidelity.) Thomas answered, "My Lord and my God." Jesus replied, "Because you have seen, you have believed: blessed are they who though they perceived not (His Presence on earth) have believed" (Him to be risen).

Many other signs indeed Jesus did (on that night) in the presence of His disciples (for the purpose of establishing their faith) which have not been recorded in this book. But these have been recorded that you (also) might believe that Jesus is the Christ, the Son of God, and that believing you might have life through His name.

(There is not in these records a series of incidents which draw more strongly upon our feelings

¹ John xx. 26.

^a App. 268.

^b ἀπιστος.

^c πιστός.

of adoration and love to Jesus than those now before us. How gently He deals with the stubborn disbelief of the Apostles; how He perseveres by a gradual disclosure, so to make Himself manifest to each and to all just at that period of time when their minds were first capable of receiving the fact of His resurrection, in order that there might be produced in them an abiding faith which no temptations and subsequent trials could shake from its purpose!

Nowhere do we more fully see the daily perseverance of God in drawing men to Himself, however unwilling they are to come. For what Jesus did then, Jesus is doing now throughout the Church; He is within us and about us, that we might have life, though He be hidden from our mortal vision.

Now that all the eleven believed and were reinstated in their office, it remained for Jesus to meet them as He had promised in Galilee, and receive from His assembled followers a general recognition of His Messiahship in that worship which was due to Him who had been "made Lord and Christ.")

Chapter clxb.

Jesus appears to the Apostles and Disciples in Galilee.

(SOMETIME after this, certain of the disciples whose homes were in Galilee retired thither in expectation of the interview which Jesus had promised, and had directed them to seek, immediately after His resurrection, but which had been delayed on account of their unbelief. During the interval which intervened between the arrival of some of them in Galilee and the day of the appearance of Jesus, they were left to the strength of their own faith in His promise and to their own resources. They had to balance between the necessities of ordinary life, and their duty to wait upon His word.)

After ¹ these things the eleven ² disciples set out into Galilee, to the mountain where Jesus charged them (to meet Him, and) Jesus ³ again made Himself manifest ⁴ to His disciples at the sea of Tiberias. After this manner He made Himself manifest. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana of Galilee, and the sons of Zebedee, and two other of the disciples. Simon Peter says to them, "I

¹ John xxi. 1.² John xxi. 1.³ Matt. xxviii. 16.⁴ App. 269.

retire to fish." (It is not stated in the record whether this proposal of Peter was made merely to obtain food for present necessities, or to return to his worldly calling in consequence of the delay of Jesus. The reproof of Jesus in the sequel points to the latter.) They reply, "We also come with you." They went out, and went on board a ship immediately, and in that night caught nothing.

(The early dawn after a night of fruitless labour might have suggested a return home to wait for Jesus, but) daylight had already arrived when Jesus stood on the shore (and found them still in the midst of their worldly calling). The disciples however (not having, in consequence of the weakness of faith, the power of spiritual vision) knew not that it was Jesus. He said, "Dear children, have you any food?" They replied, "No." "Cast," said He (like one who knew the waters), "the net on the right side of the ship, and you shall find." They cast, and were no longer able to draw it for the multitude of the fish. That disciple therefore whom Jesus loved (perceiving a miracle such as none but Jesus performed) says to Peter, "It is the Lord." Simon Peter therefore having heard that it was the Lord, girt on his overcoat, for he was stript, and cast himself into the sea (and came ashore). Also the other disciples came in a little ship, for they were not far from the land, but about one hundred

yards, dragging the net with the fish. As soon as they disembarked on the land, they (had the power to) see a fire of coals laid there, and fish laid upon it, and bread. Jesus said, "Bring of the fish you have now caught." Simon Peter went on board, and drew the net to land, full of great fish, one hundred fifty and three; and although they were so many the net was not rent. (A true emblem of the Church of God, which was prepared to gather, by the Apostles' word, into unbroken unity the one hundred and fifty-three nations of the earth.) Jesus said to them, "Come and breakfast." None however of the disciples dared to demand^b of Him, "Who are You?" being conscious that it was the Lord. Jesus then comes, and takes bread, and gives to them, and fish likewise. (Thus the Apostles, by this gentle reproof of Jesus, were taught the folly of returning to their trade rather than strictly to abide by His word, and to make it their "meat and drink" to do His will. He had ordered them to wait that He might go before them into Galilee.)

This is now the third time Jesus had made Himself manifest to the disciples (Apostles assembled) after He had risen from the dead. When therefore they had breakfasted, Jesus (in order to ascertain whether Peter would abide by his worldly or Christian calling, addressed him not by his Christian, but by his Jewish name;

^b ἐξέτασαι.

He) said, "Simon, son of Jonas, do you love^c Me (with a Godly love) more than these things" (of an earthly calling)? He replies, "Yea, Lord, Thou knowest that I have an affection^d for Thee." (The word used by Jesus expresses the love of God the Father and the Son towards each other and towards their creatures. The word in Peter's reply expresses the affection of creatures towards each other in all relations of kindred and family, which Jesus had taught the Apostles was a lower standard than a love "worthy" of Himself.) Jesus (required him to prove his affection by doing His service, and) said, "Feed^e My lambs." Again He said a second time (absolutely), "Simon, son of Jonas, do you love^c Me" (with a Godly love). He replies, "Yea, Lord, Thou knowest that I have an affection^d for Thee." Jesus (invited him to prove it by taking His own office of Shepherd, and) said, "Be shepherd^f to My sheep." Jesus (subsequently adopted Peter's lower standard of love, and) said a third time to him, "Simon, son of Jonas, have you an affection^d for Me?" Peter was grieved because He spoke to him the third time, and questioned him (even with regard to that affection which he had already twice affirmed), "Have you an affection^d for Me?" He replied, "Lord, Thou knowest all things, Thou discernest the affection that I have for Thee."

^c ἀγαπᾷς. App. 270.^e βόσκει.^d φιλῶ. App. 270.^f ποιμαίνει.

Jesus (calls upon him to be constant in this profession even unto death, and) says to him, "Feed^c My sheep; for amen, amen (most assuredly), I tell you, When you were a younger man, you girded yourself, and walked whither you wished; but when you have become old, you shall stretch forth your hands, and another shall gird you, and shall bear you whither you do not wish." This spake Jesus indicating by what death he should glorify God, (namely, crucifixion, as indeed it came to pass, with his head downwards.)

Jesus, after saying this, (proceeded to fulfil His promise of going^d before them, and) said to him, "Follow Me." Then Peter turning, perceives also the disciple whom Jesus loved, following, who also reclined upon His bosom at the supper, and said, "Lord, who is he that is betraying Thee?" Peter looking at him said to Jesus, "Lord, what shall this man do?" (as to life or death). Jesus replied, "Should I wish that he remain till I am coming, what does it concern you? Do you follow Me." (He had received a commission to follow, and must be obedient to the duties of his own calling.)

Then went this saying abroad to the brethren, that this disciple does not die; yet Jesus did not tell him, that he does not die, but "Should I wish that he tarry till I am coming (an unknown and indefinite period), what does it concern you?"

^c βόσκει.

^d προάγω.

This is the disciple who gives evidence about these things, and who has written these things, and we know that his evidence is true.

(Thus Jesus proceeded to the mountain, and these disciples followed Him, whilst the rest of the eleven, and other believers also, were gathered to Him.) And when ⁴ they saw Him, they worshipped Him, but some (of the five hundred ¹ disciples then assembled) stood ^k apart and doubted.

Then Jesus approached them (who believed and worshipped) and spake to them saying, "Every authority in heaven and upon earth has been given to Me. Set out therefore, and disciple all the Gentiles, baptizing them into ¹ the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to keep all things whatsoever I have enjoined upon you. And lo, I am with you during all the days until the consummation of the eon" (the Gospel eon. Thus the power of Jesus was with the Church not only during that generation, but through all the eon whenever the successors of the Apostles have faith and love enabling them to stir up the gift of spiritual power, and to apply it for purely spiritual purposes. It is not of Jesus that the successors of the Apostles are not now doing as the Apostles themselves would have done under the present circumstances of the Church).

⁴ Matt. xxviii. 17.

¹ 1 Cor. xv. 6.

^k ἐδίσταν.

¹ εἰς.

Chapter clxbi.

Jesus appears a Fourth Time to the Apostles, at Jerusalem.

(By this time the forty days of the sojourn of Jesus upon earth were drawing to a close, during which) He presented¹ Himself alive after His suffering in many signs, being seen by them (the Apostles) for forty days, and speaking of what concerned the kingdom of God. And, being assembled together with them (after they had returned from the mountain and from Galilee), commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, "which you have heard of Me. For behold², I am sending the promise of My Father upon you. But do you settle yourselves in the city of Jerusalem until you have clothed yourselves with power from on high. For³ John indeed baptized by^a water, but you shall be baptized in^b Holy Spirit not many days hence." (The Apostles did not receive ordinary Christian baptism, but were prepared by Jesus Himself for the gift of the Holy Ghost at Pentecost through "washing" of their feet and through "breathing" upon them. Jesus, about this time, next^c ap-

¹ Acts i. 3.² Luke xxiv. 49.³ Acts i. 5.^a ὕδατι.^b ἐν Πνεύματι.^c 1 Cor. xv. 7.

peared to James, the Lord's brother probably, to give him mission, who became president of the Apostles and afterwards Bishop of Jerusalem.)

Chapter clxbii.

Jesus appears to the Apostles for the Fifth Time, in Jerusalem, and ascends into Heaven.

(At length the fortieth day arrived, and) when¹ they (the eleven Apostles) were come together, (and Jesus was present with them,) they questioned Him, "Lord, art Thou at this time restoring again the kingdom to Israel?" (They had not yet put aside all idea of a temporal kingdom.) Jesus replied, "It is not your office to recognize times or seasons (of future action), which the Father has placed under His own authority. But you shall receive power (adequate to their mission), after that the Holy Ghost has come upon you. And you shall be witnesses to Me both in Jerusalem, and in all Judæa, and Samaria, and to the extreme (boundary) of the earth." And He said² to them, "Go into all the world, and preach the Gospel to every creature (all mankind), He who believes and is baptized shall be saved; but he who disbelieves shall be condemned. These signs shall follow those who believe: In My name

¹ Acts i. 6.

² Mark xvi. 15.

they shall cast out dæmons; they shall speak with new tongues; they shall take up serpents; and should they drink any deadly thing, it shall not injure them; they shall place their hands upon the infirm, and they shall be well."

When He^s had spoken these things, He led^t them out of the city almost to Bethany, and with upraised hands He blessed them. And it came to pass, that while (in this manner) He was blessing them, He was parted from them, and began^a to be carried up towards heaven. While^s they were looking, He was borne upwards, and a cloud received Him out of their sight. And while they^b were intently gazing into heaven, as He was advancing upwards, lo, two men (without being observed, possibly Moses and Elias appearing again at the accomplishment of the "Exodus" of which they had spoken to Him in the mount) were standing by them in white apparel, who also said, "Men of Galilee, why do you stand looking into heaven? This same Jesus, which has been received up from you into heaven, shall so come in the manner in which you have seen Him going into heaven." (This plainly confirms what was intimated in the prophecy^c on the mount, that Jesus will appear again upon earth as the Son of Man, in the^e first instance to those only who are believers and have the power of spiritual

^s Acts i. 9.

^t Luke xxiv. 50.

^a ἀνεφέρετο.

^s Acts i. 9.

^b App. 271.

^c Matt. xxiv. 39.

by faith and love. This fact demands deeper consideration as the signs of the latter times develop themselves.)

And they (the disciples) worshipped^e Him^d, and returned to Jerusalem with great joy, and were through the whole^e time (of their abode at Jerusalem) in the Temple (at its services), blessing and praising God.

Thus⁷ the Lord Jesus, after He had talked with His disciples (during the forty days), was received up into heaven, and sat on the right hand of God, (to make intercession for them that on earth believe in His name "Jesus Christ," "Son of Man" and "Son of God;" two perfect natures in One Holy Person.) But they went out and preached every where, the Lord working with them, and confirming the Word by means of signs which accompanied them. Amen.

There^a are also many other things which Jesus did (during His ministry upon earth), which, should they be written severally, "I" (says St. John) "do not suppose that even the world itself (much less the Church) would find place^f (and use) for the books when written." (For out of the number of books alluded to by St. Luke as existing in the world when he wrote, the Church found place among her records only for the two Gospels of St.

^e Luke xxiv. 52.

^d αὐτόν, accusative. App. 22, sec. 3.

^e διὰ παντός.

⁷ Mark xvi. 19.

^a John xxi. 25.

^f χωρῆσαι.

Matthew and St. Mark; but of the books which the Church then rejected, there is no evidence that the world has stored up even one for its use in our times. No one pretends to produce a Christian author more ancient than the synoptic Evangelist, St. Luke. The books which the world has found place for and reserved as descriptive of Jesus and His doings, are known by scholars to be the product of later generations. The literal truth of the Apostle's statement is the more self-evident when we consider how little has been recorded about Jesus,—how little of His many hundred sermons, of His many hundred miracles of healing, of His numerous parables, of His private instructions to His disciples, of His own many prayers in times of solitude, or of the many hundreds of incidents on the many days which He spent in travel through the five hundred^s towns and villages in Galilee, besides Judæa and other districts, all of which He visited, yet how few have been named in the recital of His recorded miracles or preaching. When all this is duly considered, the Apostle's words are clearly no hyperbole, but literal truth. It remains for us to receive these writings as they are given, in a meek and teachable spirit. It is not for us to presume to amend them, or adapt them to our own reasoning powers, but to give God the glory for the gift of inspiration in those who wrote. It is for us to learn that God has a

^s Josephus.

will and a way in things spiritual, far beyond the reach of the natural intellect however developed it may be, and however capable of discovering the ways of the same God in the constitution and government of the material world.

Further, beyond all question, the prophetic announcements in the Gospels conduct to the expectation—That the Son of Man will descend again upon earth precisely^h as He ascended, and that He will, during the eon of blessedness, descend from His present place on the right hand of God again to tabernacle among men,—That at least some of the successors of the Apostles in the days of tribulation will be found to have a power of faith and of love which will enable them to see Him descend as the Apostles, their predecessors, saw Him ascend,—That faithful believers on earth will then be able to discern Jesus in His bodily presence walking among them, the minister of comfort and consolation to all “who look for and hasten to the coming of the Lord,” in order that they may be in the latter day with Daniel when he stands in his “lot before the Son of Man.” To Whom be glory and honour, praise and power, might and dominion, in this and all succeeding eons, that is, to all eternity.)

^h οὕτως, ὅν τρόπον. Acts i. 11.

Chapter clxbiii.*Concluding Remarks.*

IN the record which contains the sayings and doings, the thoughts and ways, the joys and griefs of Jesus of Nazareth, the Gospel student contemplates a Being of a higher order than himself. He discerns a nature as far above the rational creature as the heavens are above the earth. This nature appears perfect in humility, love, devotion, knowledge, and power, whilst the student, by the reflection of that nature upon himself, is made more conscious of his own pride, hatred, ungodliness, and vanity. In this way the combined record of the life of Jesus is a book in which things of a higher nature are brought nearer to the level of human reason, and responsively the powers of reason are drawn up to nobler and higher efforts. Fishermen born and bred in the idiosyncrasies of Galilæan life are there to receive the first impress of the character of Apostles, with a mission equal to that given by the Father to Jesus. They go forth more than a match for a misguided priesthood, a self-righteous Pharisee, the acumen of Greek philosophy, or the expediency of the Roman government.

Remarks in an earlier part of the combined record acknowledged that the claim made by

Jesus of Nazareth to supernatural power and equality with Godhead had been fully maintained and fairly established. It was also observed that such claim in some form, at least as regards the supernatural, was willingly or unwillingly confessed or allowed by the Jews of that time, both friends and foes.

Other features of the promised Messiah have been also made manifest in Jesus, and acknowledged during His sojourn upon earth, although He was subsequently rejected. The advent of a great prophet was expected by all, but Jesus disappointed the popular expectation of a temporal Messiah by announcing that He must suffer indignity and death not only at the hands of His own countrymen, but also from the Gentiles. Whilst however His coming sufferings were announced, Matt. xvi. 21; Mark viii. 31, and a claim was made to future glory, Matt. xvi. 27; Mark viii. 38, He also stated as a fundamental principle of His kingdom that they who suffered should be glorified together with Him. We have therefore now before us two claims in addition to that already established.

I. Jesus claimed to be an outcast among men;—to have no home “where to lay His head;”—to hold no office in the social economy of an earthly kingdom, but that of a servant to attend upon the wants of His fellows;—in death to be reckoned “among transgressors,” and thus to arrive at

extreme humiliation ;—"to make His grave with the wicked, and with the rich in His death ;"—to stand "the just for the unjust." These claims Jesus first began to put forth whilst He dwelt at Cæsarea Philippi, as soon as His followers had admitted His former claim and confessed Him to be "the Christ, the Son of the living God."

II. The further claim was that the Son of Man, in consequence of His humiliation, should become a glorified Prince, the King of kings, and Lord of lords ; that Jesus of Nazareth should not only rise up out of the grave to the same glory that the Son of God had before the worlds were, but further, that the glory of the Son incarnate should so far exceed the glory He had before the worlds were, as the work of redemption exceeded in excellence and transcendent worth the labours of creation. This latter claim had a twofold foundation, namely, His origin as the Son of God, and His merit as the Messiah of humiliation. Now it is plain that such claim could not wisely be made upon persons who, to the hour of His death, affirmed that He blasphemed because He made Himself the Son of God. Jesus therefore never advanced the claim of glory in His public teaching, or before the nation of the Jews, but only to His disciples and followers, and at His trial. They were called upon to accept Him in glory with Moses and Elias, and to believe, whilst they honoured Him as the Son of David,

that He was a "King going into a far country to receive His kingdom," and that He would return to confer honour and reward upon true servants. They were invited to accept in His Name, and to exercise for the benefit of their fellow-men that same miraculous power by which He had manifested forth His Divine nature to the world, and had glorified the name of the Father. They were told, that however great the works that He had done, they should do "greater works" than these, because He went to the Father. They admitted His claim to glorification, and proved its reality by a participation in its results. As they believed so they received, and were able by the effect upon themselves to verify His teaching and promises.

Some claims however, especially that which arose immediately out of the death of Jesus, for instance, His resurrection from the dead, they were slow to realize. Death appeared incompatible with glory, much more did the resurrection of Jesus of Nazareth from the grave appear to be an improbable step to the exaltation of a glorified Christ at the right hand of power. They therefore of their own minds took no part in admitting or forwarding His claim to the office of a suffering Messiah. When under suffering, they virtually disowned Him, and one actually denied that he had known Him.

On the other hand, by His enemies the claim to humiliation was not only conceded, but helped on.

They were sedulous in "fulfilling the Scriptures by condemning Him." That this claim would be admitted and carried out by the Jews and their rulers Jesus repeatedly made known to the Apostles, and that this humiliation of which He spoke was fully accomplished the combined record testifies. For there is no conceivable indignity which is not there registered as poured out upon Jesus. There is no instance upon record where justice has been so perverted, innocence so maligned, and patient endurance so mocked. No one can fail to see in those combined pages abundant testimony that Jesus both made the claim to ignominious sufferings, and also that they were actually inflicted upon Him in unheard-of severity.

It has been remarked that the parables delivered by Jesus had a bright and a dark side like the pillar of cloud and of fire in the wilderness, the light of truth to the faithful follower of Jesus, but the darkness of mystery to His opposing foes. Again, events like the raising of Lazarus threw light upon the fact that Jesus was the resurrection and the life, but confirmed His enemies in hatred, and in the dark resolve to effect His death. The Hosannas of children echoed the triumphant feelings of His friends, but made more bitter the envy of the Jewish rulers.

The more perseveringly Pilate declared the innocence of Jesus, to the comfort and joy of those who have loved Him in every age, with so

much the greater virulence did the Jews demand that He should suffer as the worst of criminals and be crucified.

Thus these claims of suffering and glorification, which appeared most incompatible with each other, were wrought out in the same person of Jesus of Nazareth independently of contemporaneous events in political and social life. The rational world rejoiced in the downfall of innocence, but in the material and the spiritual there was no indifference to His fate. Indications of a horrible event were given in earthquakes, in supernatural darkness, in the rending of the veil of the Temple, in the opening of the tombs and in the appearance of the saints in the Holy City; and doubtless the dæmons who had in the lifetime of Jesus confessed His authority saw in the consummation of His death an irremovable seal placed upon the certainty of their final doom; whilst the holy angels were sedulous from time to time in ministering to the necessities of their Incarnate God.

There is in fact nothing wanting in the combined record to complete the evidence, and to give a perfect proof that Jesus of Nazareth was the Messiah of prophecy, and that He was the very person He claimed to be in the three points of Divine origin, humiliation upon earth, and future glory in heaven. No careful and meditative student of the combined record, feeling the

need of his own fallen nature, will say that he sees the shadow of a doubt that there is salvation in such a Christ, nor can he affirm ignorance of the means by which he may avail himself thereof. Larger volumes indeed might have been written, and the world burdened with books containing multiplied evidence; but the books we have are sufficient, as the Apostle affirms, for the purpose for which they were written, namely, "That men should believe that Jesus is the Christ, the Son of God, and that believing they may have life in His Name."

END OF VOL. I.





